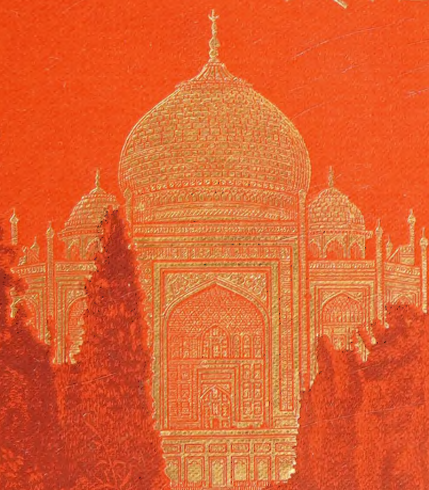


INDIA

A
DESCRIPTIVE POEM.



QUTUB MINAR
DELHI



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BY

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ASSISTANT ARCHÆOLOGIST TO THE GOVERNMENT OF INDIA

LONDON

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THE RIGHT HON. THE EARL OF LYTTON,

G.C.B., G.C.S.I., C.I.E. ;

H.B. MAJESTY'S AMBASSADOR AT PARIS ;

LATE VICEROY AND GOVERNOR-GENERAL OF INDIA.

PREFACE.



It has fallen to the lot of the author of these stanzas to traverse the entire length and breadth of India during the past ten years—from the steppes of Thibet to the Coromandal Coast north and south, and from Afghanistan to Orissa west and east. The stanzas at present offered to the public were all written on the sites which they endeavour to describe—in the thronging city, or on silent streams; in the shadow of the tower, or draught of ruined aisles—so that, whatever their faults may be, they must claim credit for truthfulness.

In tracing the earliest state or condition of the Indians, but two sources of information are open to us: their scriptures and poetry—their Vedas and Epics; neither can be dignified with the appellation of History. As it was found necessary in the following stanzas briefly to epitomize the greatest epos of the Indians—the *Mahābharata*, or “Great War,” of Vyāsa—giving the chief features of this essential story without trespassing at too great a length on the descriptive character of the

work, a few notes on this epos may not be out of place here. The original draft of the *Mahābharata* may be assigned to the eleventh century B.C., about three centuries after the close of the great migrations and struggles it describes, and no doubt this original draft was a much more valuable and homogeneous document than the enormously heavy and encyclopædic magazine the epos has since grown into owing to the interpolations of nearly a thousand years; for most authorities agree, from internal evidence, in relegating the present form of the epos to the last few centuries B.C. Benfey assigns some of the principal passages of the *Mahābharata* (in its present form) to the third century B.C.; Lassen places them between 425 and 315 B.C.; and Weber places them in the first century B.C., and points out (*Akad. Vorlesungen*, § 176) that the *Mahābharata* originally had but 8800 double verses, its present number being 100,000. The *Mahābharata*, though not called by name, was evidently known to Dion Chrysostom, who says (ii. 253, ed. Reiske) that Homer's poems were sung by the Indians in their own language—the sorrows of Priamus, the lamentations of Hecuba and Andromache, the bravery of Achilles and Hector. Lassen refers this statement to the *Mahābharata*, and substitutes Dhritarashtra for Priam, Draupadi for Andromache, Arjun and Karna for Achilles and Hector, &c. (*Alterth.*, ii. 409).

The second epic of the Indians is the *Rāmāyana*, the “Epic of Rāma,” of Valmiki. But the minstrelsy here

is more of the Fairy Lay order than the Historico-Epic. The scene is laid in Southern India on the banks of the Godavari, and in Ceylon, where the Aryans had not arrived till about 500 B.C., and, therefore, it would seem that the *Rāmāyana* is much later than the *Mahābharata*, though this point has been disputed. In the *Rāmāyana* gods and giants and fairies take the places of the semi-historical, warlike mortals of the *Mahābharata*; priestly asceticism and sacrificial duties supplant the “derring do” and warlike note of the *Mahābharata*. The *Mahābharata* is essential to the history of the early Indians, and enlightens us; the *Rāmāyana* marks nothing but the overwhelming ascendancy of the priesthood over the laity, and mystifies us: hence the inclusion of the former and omission of the latter from these stanzas.

In describing the migration of the invading Aryans from the land of the Indus to that of the Ganges, and the substitution of the Puranic for the Vedic deities, an attempt has been made to show the origin and working of the social system framed by the Brahmans, and commonly called the Caste system, together with their doctrine and complicated ritual, which is grounded on the most unvarying necessity of the strictest order of sequence—the very antithesis of Milton’s notion of our

“will

By nature free, not over-ruled by fate
Inextricable, or strict necessity.”¹

¹ *Paradise Lost*, book v.

The revolutionary effect of Būddhism on this system, the principles of Būddha's doctrine, and the relief afforded by that doctrine to the teeming millions of the Ganges suffering under the inhuman cruelty of the Caste system, have also been briefly described. In indicating the argument of Būddha's philosophy, the didactic style has been eschewed as much as possible, this portion being left to be told—preached to the multitude—by the great Reformer's principal disciple; nor has an opinion been ventured on the *vexata quæstio* regarding the harmony, or otherwise, between the Christian and Būddhist religions: the present state of European research on the subject has been merely placed before the reader. The question of the alleged dependence of the Gospel Story on the previous Būddhist Story must be of the keenest interest to all Christendom, more especially when it is borne in mind that, according to Professor T. W. Rhys Davids (*Buddhism*, p. 6), 500,000,000—or quite one-third of the entire human family—have for over 2000 years followed the teachings of the Būddha. According to the Rev. Dr. Eitel (*Three Lectures on Buddhism*, p. 14), "Sākya Muni [*i.e.*, hermit of the Sākya tribe] came from heaven, was born of a virgin, welcomed by angels, received by an old saint who was endowed with prophetic vision, presented in a temple, baptized with water and then with fire. He astonished the most learned doctors by his understanding and his answers. He was led by the Spirit

into the wilderness, and having been tempted by the devil [Māra] he went about preaching and doing wonders. The friend of publicans and sinners, he is transfigured on a mount, descends to hell, ascends up to heaven! In short, with the single exception of Christ's crucifixion, almost every characteristic incident in Christ's life is also to be found narrated in the Buddhistic traditions of the life of Sākya Muni, Gautama Buddha."

Professor Beal, in his translation of *The Romantic Legend of Būddha* (pp. 103, 104), has a curious parallel to the Herodian episode, entitled "The Fear of Bhimbāsara."

Professor Seydel sought to prove (*Das Evangelium*, p. 84) that no less than fifty-one particulars in the Gospel Story must be attributed to a Buddhist source; of these the following are the principal:—

The Presentation at the Tabernacle.—Luke.

The Blessing by Simeon.—Luke.

The Discovery of Nathanael under the Fig Tree.—John.

It may now suffice to give a few illustrations of the countless passages in Buddhist writings which are held by scholars (Strauss and his school, Rénan, &c.) to agree in thought and phraseology with the Gospels:—

"As when a string of blind men are clinging one to the other, neither can the foremost see, nor can the middle one see, nor can the hindmost see, just so, me-

thinks, Vāsettha, is the talk of the Brahmans versed in the three *Vedas*.”—*Tevijja Sutta*, i. 15 (*Sacred Books of the East*, edited by Professor F. Max Müller).

“Let them alone; they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.”—Matthew xv. 14.

“What is the use of platted hair, O fool! what of the raiment of goat-skins? Within thee there is ravening, but the outside thou makest clean.”—*Dhammapada*, p. 394 (*S.B.E.*, Müller, vol. x. part i. p. 90).

“Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness.”—Luke-vii. 39.

“The world is dark, few only can see here; a few only go to heaven, like birds escaped from a net.”—*Dhammapada*, 174 (*S.B.E.*, Müller, vol. x. part i. p. 47).

With which compare the words of the Psalmist, “Our soul is escaped like a bird out of the snare of the fowler.”—Ps. cxxiv. 7.

The Buddhists have also a Decalogue, and their Commandments have much in common with ours.—See *Sutta Nipata* and *Dhammika Sutta* in *Sacred Books of the East*, vol. x., and also *Mahāvagga* (*S.B.E.*, vol. xiii.).

The battle of Alexander the Great with Phor or Porus, a brief description of which was necessary to the continuity of the Indian story, is, thanks to the contemporary records of the Macedonians, well within the region of History, and too well known to need prefatory comment.

After the expulsion by Sandracottus (Chandra Gūpta) of the Græco-Bactrians, under the Satrap Seleucus, from their very circumscribed kingdom of the Indus in 317 B.C., the Hindus reigned for about 1300 years, until the next great event in Indian history, the overthrow of Prithvi Rāja the Chohan, and last Hindu Emperor of Delhi, by the Afghan adventurer Mahmūd of Ghazni, in the end of the tenth century A.D. The Muhammadan supremacy in India was wielded by several dynasties until the establishment of the house of Timur, when it lasted through several successive generations to very recent times, the last Mughal Emperor of Delhi, Bahādur Shāh, being first pensioned and next, on his defection during the Indian Mutiny of 1857, imprisoned by the British.

Our information regarding the Sassanian invasion of India is, however, very meagre. In the inscriptions of Darius at Persepolis mention is made of the *Indhus*, "Indus," and it is stated that the Gandarii and the Indians were subject to him; but Herodotus tells us that all the "Indians furthest to the East never obeyed Darius."—Herod. iii. 94, iii. 101, iv. 44. Besides, the tribes enumerated in the Persepolitan inscriptions belong to the right of the Indus, in the neighbourhood of Caspapyrus or Kabul, although they are called Indians; so that if the Persians did occupy India properly so called, their power must have been of a most uncertain and ephemeral nature, and cannot be treated

as an essential feature in this general review of India's past, which, after all, is merely intended in the briefest possible manner to bring the reader to the delineation of her present—of her Architecture, Ethnology, Scenery, and the various picturesque situations she supplies in such abundance even to the poorest efforts of the descriptive pen.

The idea of the poem has been to employ the ancient sites and architecture of India for the illustration of her history—an idea in itself novel inasmuch that it substitutes for the fragmentary, and often doubtful, MSS. of native and foreign historians, or their copyists, monumental testimony which can never be changed: the testimony of the inscribed or sculptured stone; of existing buildings; of buried and exhumed cities, and of the vast rivers of this vast land. Be it understood, however, that the historians have not been neglected, on the contrary, they have all been consulted whenever their writings assisted the subject.

The few archaisms in the poem may not be deemed inappropriate when the subject and the structure of the stanza employed is duly considered: the subject deals for the most part with antiquity; Spenser's stanza was never handled so well as by its inventor, to whose old-world phraseology it owes much of its charm.

LONDON, *August 20, 1888.*

CANTO I.

INDIA:
A DESCRIPTIVE POEM.

Canto I.

I.

VERSE doth convey more than her sister Prose
In briefer space—condensing in one book,
The heart of many : therefore, verse I chose
When these poor chronicles I undertook,
Of wanderings long by Indian river, brook
And sacred grove and architecture hoar,
Already famous, and full many a nook
Not known so well to Western fame before ;
Of countless races, castes and battlefields of yore.

II.

What time this land was Aryavarta¹ named,
 And its triangle² of vast hills and plains,
 The leal stock held of Aryans whilome famed,
 Whose blood has since endur'd so many stains—
 Now runs in myriad channels, myriad strains,
 Breeds, tribes and sects and castes and creeds and
 guilds.
 Where now this doutremer, now that one, reigns ;
 No tribe for long the Indic sceptre wields,
 And huge chaotic mass a Babel-medley builds ;

¹ An ancient name for India: *Jambudhwipa* is also a classical name of this country, the ancient inhabitants of which were by no means prejudiced against travelling by sea (as is generally supposed), and are shown in the *Pūrānas* to have had no mean knowledge of Geography. In the *Bhagavat*, fifth book, we find mention of *Kūrū Varsha*, which, from the geographical boundaries assigned to it there, corresponds with Russia; Rome was known to the ancient Hindus under the name of *Romakpattan*; Japan by that of *Siddhupāri*, &c.

² The abstract conformation of India is, as described by the earliest Eastern geographers, a triangle bounded on the North by the Himālaya range of mountains, on the South-east by the Bay of Bengal, and on the South-west by the Arabian Sea.

III.

Whose each town holds ten nationalities :¹

No Nation India—Nation's not the word,
Since foreigners from all localities,

Cis- and trans-ocean, in each city herd ;

Such clept a Nation eke enseems absurd,—

With language, argot, dialect galore,²

And petty Principalities that gird

(In semi-independent States sprent o'er)

Himālaya's icy North, and, South, the briny shore.

IV.

The Aryans first themselves usurpers were ;

But ere their advent, India was a wild—

Nor had it Literature—Arts Fine or fair :

Primeval India as a silent child

Whose lusty youth vague, savage rites defiled,

Sate mute amidst Historic treasures vast ;

Its playthings celts ;³ in stone cave domiciled.

And as old Saturn's subjects cull'd their mast

(Before Jove oaken hospitality did blast,

¹ Megasthenes tells us that India was inhabited by 118 nations.
—Arrian, *Ind.*, 7 ; Pliny, *Hist. Nat.*, vi. 22–23.

² Twenty main languages and 535 distinct dialects are spoken
in India.

³ *Vide* “Stone Implements from the N.W. Province of India” :
Rivett-Carnac in *Journal Bengal Asiatic Society* for 1882–3, pp.
221–30.

V.

And what time Ceres had not tutor'd men
 In mickle lesson :—Labour first, then eat,—
 When something was for nothing got, and when
 Nor wood the axe had felt, nor iron heat ;
 The cunning craftsman from her pattern meet,
 Had not yet fashion'd painful, crooked plough
 Th' unlettered hinds perplexèd gaze to greet)
 So had these aborigines enow
 To feed their numbers sparse, from buxom fruit-tree's
 bough ;

VI.

So this young aborigine untrain'd,
 With ancient love of lithic works imbued,—
 And of mast ready to his hand attain'd ;
 Improvements novel with aversion view'd.
 This mighty child the Aryans first subdued,
 And made its education their prime care :
 First in Hesperian vales by Indus¹ woo'd,
 Then on the five Panjāb streams,² later where
 Great Ganges doth embrace her dear consort Jamna³
 fair ;

¹ The river which gives its name to India. It is called by Muhammadans *Aba Sin* and *Nil Āb*.

² *Panj Āb* in the Persian tongue means "Five Waters," or the Five Rivers which flow through the important province of that name annexed to British India in 1846.

³ The river called Jomanes by the ancients.

VII.

His lessons first taught flocks and herds to tend ;
For Indus-land propitious is to Pan,—
To supplicate Great Indra's¹ power, to lend
His cooling showers for pasture, herd and man,
By hymns which in such perfect measures ran,
That Indra took compassion on the swain,
And his suspended stock of clouds began
To liquefy, and straight the grateful rain
Would moist the pastures brent, for dulcet Vedic
strain.

VIII.

The earliest Hymns were those to Indra sung ;
For in the arid West where Aryans first
Their Central-Asian hordes from Boreas flung,
They found the glebe oft parch'd and flocks
a-thirst,—
And hence to Indra's power, the earliest verst
Hymnology :—God Indra of fierce storms,
Who bless'd with foizon, or with famine curst,
And drought and lightning and grim thunder's
forms ;
With rain cools Earth, or drought withal to Hell's
heat warms.

¹ The Vedic god of the firmament, in whose hands are the thunder, lightning, rain, &c.

IX.

These hymns the clearest testimony bear
Of their migration Eastward—limn the land,
Its climate, soil, wants sad, and products fair;
And, with care read, show how the doughty band
Adopted local gods them to command,—
And how their habits changed from hardihood
Acquired what time their colony did stand
Unhoused yet, save by Panjab rock and wood
Where every shepherd fought for his pastoral rood.

X.

When they descended to the low-lying, rank
And fummy loathsome moisture of Bengal,¹
Malarious exhalations rotten, dank,
With foul miasma clammy, weaken'd all
Who did in its disgusting vapour fall.
Here they luxurious and effeminate grew,
And their wants multiplied—they learnt to loll
On pillow'd carpets, and supine to view
Submerged plains where the rice fields loamy ooze
did spew.

¹ The Eastern Province of British India.

XI.

While last the *monsons*,¹ Bengal seems a lake ;
 So here the Aryans sang for rain no more,
 Nor drove their flocks a-stream their thirst to slake,
 As they were wont to do in days of yore :
 Here meek serfs brought their wants up to the door
 Whilst they scorn'd business of the herds and leas,
 And learnt mankind to govern, and ruled o'er
 The rude, submissive aborigines
 Yclept Gonds and Sonthāls, Kols, Nāgas and Swiris.

XII.

From these relations 'rose the system CASTE ;
 The Aryans claiming solely for themselves
 Celestial birth and rights galore and vast,
 To awe the semi-savage, luckless elves
 Whose seed e'en now, for theirs, sweats, digs and
 delves.
 Then was establish'd firm—for aye to last—
 Four² classes like four adamantine shelves
 Ranged one t'other above, and labell'd fast
Brahmana, *Kshatriya*, *Vaiçya* third, and *Çūdra* last.

¹ The seasonal rains.

² Megasthenes (in Strabo, book xv. c. i. §§ 39-49), confounding professions with castes, makes seven castes.

XIII.

When Aryans colonized Gangetic lands,¹
And wash'd their blood-stain'd arms, to reign in
peace
Without the want of constant, armèd bands ;
The priestly minstrels had no further lease
Of their old office : frays to patch and piece
Or sing their clans upon the gory field
With military hymns prone to appease
The gods. But soon these priests began to wield
A might more searching strong than soldier's sword
or shield.

¹ The country between the Sarasvati and Drishadvati rivers was called by the priesthood *Brahmavarta*—i.e., "Brahma's Land"—and that between the Yamuna and Ganges *Brahmarshidesa*—"Land of the Sages."

XIV.

The people no more saw the flashing sword
 And battle-axe of Rājnyas¹ who won
 This fairest land; but ever heard the word
 Of gain that fell to sacrifices done
 By saintly, Brahman wights who thereupon
 Pre-eminent grew o'er the unarmèd roy'ls,
 Transform'd the old, religious faith² to one
 That made them first in privilege and spoils³—
 Of all good things the heirs, exempt from toils and
 moils.⁴

¹ *I.e.*, princely races—the Kshatriyas, or warriors, from amongst whom the Indian kings were chosen.

² The foundation of the sharper caste distinctions is assigned by M. Duncker to 800 B.C., and the rise of Brahmanism, by M. Müller, at between 800 and 600 B.C.

³ Aristobulus tells us he saw two Brahmans in an Indian market, where they took what food they liked—*e.g.*, honey and sesame—without charge, and that all the laity anointed them with sesame oil.

⁴ The king, though dying of hunger, may not take tribute from the Brahman, who pays his sixth (the usual tribute of the other orders) in intercessions and prayers.—Manu, vii. 133, and Bohlen, *Indien*, ii. 46.

XV.

The hymns and sacrifices which preceded
 Their wars, the throng believed, did press the gods
 From heaven to fight for them whenever needed,
 And add to mortal arms, celestial rods ;
 By analogy, the superstitious clods
 Of clay born to be trodden under foot,
 Deem'd as in war, so peace-tide, holy nods
 Of prayer-men necessary to their fruit,
 Or potent e'en to blast their harvests branch and root.

XVI.

This faith withal, the Brahmans did supplant
 The old god Indra and his thundering train,
 By prayerful god of sacrificial chant,
 Hight *Brahm'aspati*—creature of their brain,—
 The “ Lord of Prayer ” and hymn, who did ordain
 And procreate the elemental whole ;
 Dispel'd the darkness, and pour'd forth the main ;¹
 Whose spirit lived in sacrifice and dole
 Conducted by the priests to save the common soul ;

¹ *Brahmanaspati*—i.e., “the lord of prayer”—“poured forth streams of water, chased away darkness with his rays, has brought into being the dawn, the clear sky, and fire.”—*Rigveda*, x. 68, 8. See also *Rigveda*, x. 72, 1-3, x. 129, 1-6 (in Muir), for the Brahmanic account of the separation of day from night, the earth from the waters, and the creation of light.

XVII.

They said this oneness of all gods more old,
 Lived in the ritual, prayer and dole of priests
 Whose office none but Brahmans born could hold—
 The Brahmans who or sanctified the feast,
 Or govern'd kings and clowns or most or least;
 Thus, antithetic, Ganges land was rent
 And all her teeming creatures—Man or Beast,
 A rending which ne ages long cement:
 A holy world, and one unholy, recreant.¹—

XVIII.

Thus were the Castes, first, abstractly aver'd,
 Nor lackt the sections to this abstract long—
 The Four Divisions—when the people heard
 The new religious theory now grown strong
 In wild imagination of the throng,
 Which show'd Creation springing from this surd
 Supreme, unknown deep hid in prayer and song
 This prayerful Essence, Brahm,² whose mighty word
 Created gods, men, beasts and earth them to engird:

¹ *I.e.*, the priesthood and laity. The lower orders were called *Bahikas*, "Excluded."

² *Brahmān* (masc.), from root *barh* connected with root *vardh* ("to become," "to grow"), means "to raise," "to elevate," as in prayer. *Brāhman* (neuter) means "grown," "creative power," &c.—A. Weber, *Ind. Studien*, ii. 303, ix. 305, and Muir, v. 382, &c.

XIX.

The gods put forth ; first, Brahm ('tis in this first
 And second, third and fourth, that Caste is based)
 Created Brahmans from his mouth to burst ;
 And second, from his arms, Kshatriyas traced
 Their brave descent ; and third, the Vaisyas paced
 From out this weird Creator's brawny thighs ;
 And fourth the down-trod Sūdras painful faced
 This world—for them a world of woes and sighs—
 Emitted from his feet¹ 'mid universal cries.

XX.

Next follow'd beasts, fish, reptiles, monsters, birds,
 Trees, plants, herbs, rocks, stones and the lifeless
 vast,—
 All these flow'd pre-ordain'd by holy words,
 In strict precedence : first the purest, last
 Material, sensual, lowly kinds were cast.
 Thuswise all things did emanate from Brahm,
 And classification held Creation fast
 From men to stones—all in this endless sum,
 Must their vocations fill through countless births to
 come.²

¹ See Muir's *Sanskrit Texts*, v. 371, *Rigveda*, x. 90, &c., for the Brahmanic account of the Creation. One of the latest songs of the *Rigveda* (*Purusha suktas*) says, "The Brahmana was his [Brahmanaspati's] mouth, the *Rajanya* his arm, *Vaisya* his thigh, and *Sudra* his foot.

² According to Manu, v. 61-63, the soul was subject to re-generation through 10,000 millions of mothers.

XXI.

The Brahman's duty is to teach the word
 Of Scripture ; Kshatriya's duty to protect
 The people ;¹ while the Vaisyas tend the herd,
 Plough fields and traffic ; Sūdras to subject
 And pledge, themselves to serve these three elect.²—
 Still lower were the Aborigines
 Of hue dark, Dasya or Chandāla sect,
 Whose very shadow doth pollute. All these
 Again were subdivided o'er the chersonese,

XXII.

Each caste into infinity of sects—
 From cause territorial, or from other cause—
 Whose mutual intercourse mutually infects :
 Audh's Brahmans with Bengal's wed not, and pause
 Their mutual greetings ; so the stringent laws
 Of hair-breadth etiquette o'ershadows all
 And every caste and castes' sub-caste. Who wars
 Against this order, must 'neath vengeance fall
 Of Brahm the great Creator whose Eight-Hells³ appall.

¹ Hence they continued to reign as kings or "protectors ;" but their throne was subject to laws both spiritual and temporal, framed by the Brahman theocracy, upheld by the superstition of the people.

² Manu's *Laws*, i. 88-91.

³ In Manu, iv. 88-90, eight hells are described, in each of which the torments grow worse as the offences are more serious. The new religion on the Ganges transferred the old god Yāma from

XXIII.

As all things get their origin from Brahm,
 'Tis writ they may return to Brahm again
 By good deeds,¹ as in each birth they become
 More pure. Conversely, as their virtues wane,
 They're born in lower grades, and, horrid bane!
 If their offence be rank, no human shape
 Encoils their poor, shrunk souls new born to pain
 As bird obscene, loath'd worm or senseless ape,
 Or myriad forms still worse, till hell itself doth gape.²

heaven to hell, and metamorphosed him from a heavenly judge to an agent of punishment. Since Yāma's transfer to hell, his dogs become interesting by their resemblance to the myth of Cerberus.

¹ This amalgamation with Brahm (the heaven of the people of the Ganges) was substituted for the older heaven of the Aryans on the Indus—*i.e.*, the heaven of Yāma, where all lived happily on intoxicating *Soma*, milk and honey, guarded by Yāma's two watch-dogs. See *Rigveda* for description of Yāma's heaven and hounds.

² This notion of the rewards and punishments for merits and demerits in subsequent births, working up to Brahman or down to hell, started the monstrous doctrine of regeneration. See Manu, ix. 335, xii. 43-44, xii. 59, xii. 55, xii. 62-64, xii. 67, xii. 58, and xii. 59, for the various grades of transmigration.

XXIV.

These hostile transmigrations also bear
A code in strictest fashion framed to grade
Of countless shades, apportion'd to a hair
To suit each caste, profession, cult or trade ;
Quaternion Caste being deem'd of variant shade,¹
The earthly laws the first born, too, bestead,
And though in outcasts' blood he murderous wade,
Law reck'd not ; for he wore the cotton thread,²
And by creation, stood supreme—the social head :

¹ Castes were distinguished as *varna*, "colours."

² Brahmans were distinguished by a cotton-thread garland,
Kshatriyas by one of hemp, &c.

XXV.

The Brahman's legal oath was "By his truth ;"
 That of the Kshatriya, "By his horse and sword ;"
 The Vaisya "By his cows and corn," swore sooth ;
 But Sūdra nothing had to back his word,
 And hence when swearing, must invoke the lord
 To shower on his lowly head all sin.—
 After their oaths, the wretches over awed,
 A test did undergo credence to win
 Of Balance, Fire or Water, Poison'd cup :¹ herein

¹ The Balance, Fire, Water, and Poison are the legal tests ordered by the gods (*Yajñavalkya*, ii. 95). Brahmins were tested by the Balance, and the point was that the person tested should be found lighter in the second weighing than the first. The Kshatriyas were tested by Fire, and were required to carry a red-hot iron wrapped in leaves seven paces without burning their hands ; they had also to lick, without burning their tongues, a red-hot ploughshare. Vaisyas had to take a piece of gold out of boiling water without scalding their hands. Sūdras were required to drink poison, and live, to prove their innocence. [See also A. Weber, *Vorles.*, § 79.

XXVI.

Is seen the gulf betwixt the Brahman and
 The low and mixt-caste-wight y-ranged with beast,¹—
 Who may be struck or kill'd by hallow'd hand
 Of first-born, pure and consecrated priest
 Who rose with state as in its native East
 The sun—his Sūrya—stoically calm,
 His pace or heart-beat quickens not the least
 Nor pauses, for his earthly good or harm ;
 But passive waits for Brahm to guide his mortal arm.

XXVII.

Ne'er Cyprian Zeno more of Stoic was,
 Than Brahman of the Ganges, to whose mood
 Each atom had a mission framed by laws
 Pre-ordinate, divine. Unmoved he stood
 In weal or woe,² doing penance in dense wood
 Mid sacred trees and stones and horrid shapes
 Unknown whose kind, and idols weird and lewd ;
 Man-fashion'd and as lions,³ boars⁴ and apes⁵—
 All these and more—his gods : his Porch, the sylvan-
 scapes.

¹ The Sūdra was classed between the pig and the *mlechha*, "barbarian," in the following order:—1st, elephant; 2nd, horse; 3rd, lion; 4th, pig; 5th, Sūdra; and 6th, *mlechha*.

² "On their own Funerals and Death they smile": Lucan's *Pharsalia*, v. 369, book iii. (Roe's trans.).

³ Narsingh, "Man-lion," 4th incarnation of the deity Vishnū.

⁴ *Varāha*, "the Boar," 3rd " " " "

⁵ *Hanuman*, "the Ape," the heavenly architect or Mulciber of the Hindus. It may be remarked *en passant* that the Egyptians represented Mulciber under the figure of a monkey.

XXVIII.

Engirt he is within a Spirit world :

A sprite he sees in cow,¹ in snake, in plant,

In herb of use or noxious kind ; in whirl'd

And noisy, borean winds he hears the chant

Of God incarnate borne on cormorant ;²

E'en in the firmament—in lightning's flash,

In toiling sun and moon, in stars courant

And fix'd, he kens but sprites ; in thunder's crash

He hears the great gods laugh or teeth of vengeance
gnash.

XXIX.

Cast by the Orders out the human pale,

Two hundred years,³ endured this patient throng ;

Eftsoons light dawn'd, and, in its lucent trail,

Interrogation follow'd, and the wrong

Found voice—first timid, then like mourning gong :

Empyrean Knowledge (be it boon or bane—

By those that would submission sore prolong,

Heretic always deem'd) began its reign.

Thus popular discourse was exercised amain :—

¹ The cow is worshipped as *prithvi*, "the earth;" the snake as *Nāga*, the supporter of the world; several trees, plants, and herbs are also objects of worship to the Brahman; elemental phenomena were the sources of the Vedic and Puranic myths and cosmogony, and no doubt of all classical mythology.

² The conveyance, or *vahan*, of the god Vishnú, is *garūda*, a large bird of prey.

³ The supremacy of Brahma over the other gods was established, according to Prof. M. Müller, between 800 and 600 B.C. in the Gangetic Doab; Būddha was born 623 B.C.

XXX.

" Is Brahma's lodge, or the vast, milky sea
 Of drowsy Narayn ;¹ Kailas² whose head nods
 Locks argent, and where dwells Mahādev he
 Who all destroys,—can these abodes of gods—
 These heavens existent through all periods—
 Explored by priests learn'd in Puranic lore,
 Naught hold but fiery bidentals and rods,
 And torments to scourge men for evermore ?
 Have men no grace to hope, and only dread complore ?

XXXI.

" What boots it, brothers, that we sacrifice
 With sacrifices serial, endless, full
 Of prescripts for each one,—what doesn't suffice
 That we with care incessant tend the rule
 Of purification, and to penance school
 These bodies frail, for each and every stain ?
 The first-born³ saying it boots not, ridicule
 Our careful, constant sanctity of pain
 To try, though lowly born, beatitude to gain :

¹ The Supreme Deity of the Vaishnava sect, who is supposed to repose in a Sea of Milk.

² Also called the "Silver Mountain" in the Himalayas, the seat of Mahādeva, the destructive power or supreme deity of the Saivite sect.

³ *I.e.*, Brahmins.

XXXII.

"Our sanctity by Works, the Brahmans tell
 At best is of inferior degree—
 Exhausted grows by time nor saves from hell ;
 By Faith impossible,—nor may we see
 And seeing contaminate with low-born e'e,
 The holy scriptures proper to the great :¹
 Thus reft of heaven's hope, earth's sympathy,
 Frown'd on by gods, debarr'd from temple-gate,
 Must we be ever hated, and for ever hate ?"

XXXIII.

Far north of Gange, on spurs of Himalay
 Where flow Rohini's unimportant streams,
 And flowing join the Saravati's² sway
 Which winds meandering and rippling teems,
 Anon to pay its tribute as beseems
 A tributary of the Sarayū ;
 There stood the town of which the Būddhist dreams :
 The capital of Kapilavastū³—
 The natal land of Būddh who Brahmans did subdue ;

¹ According to the Law, none but Dvijas (gentry) may have access to the worship, the sacrifice, or the scriptures.

² The present Rapti river.

³ Called after Kapila, the philosopher on whose system Būddhism is based.

XXXIV.

And answer outcaste's doubts, and quick relieve
Their base condition by broadcast Reform
Whose ethics Life's enigma did unreave
By teaching Man his might was deiform :¹—
Whose pure mind fix'd, not elemental storm
Or tempting gods or demons could subdue,
And though his flesh were meet food for the worm,
His soul by penances more potent grew
Than all pantheon's legions marshall'd in review.

Buddhism insists on man's immeasurable capacity for development in power and knowledge by means of penance, and "recognizes no eternal Being, only an eternal Becoming" (Küppen, *Die Religion des Buddhas*, p. 230)—i.e., Evolution pure and simple; and hence, since Būddha did not recognize a special creation or emanation from Brahma, according to his view the caste system must collapse: "The body must be valued or despised in respect of the spirit which is in it. The virtues do not inquire after the castes."—Barnouf, pp. 375-76.

XXXV.

Of princely race, in King Suddhodan's State,¹
 Būddh sprang from Maya's side, begot by Būddh²
 Of myriad cycles transubstantiate,
 Who came to Maya while in dreamy mood,
 In guise of elephant, and genial woo'd
 The queen who of this child straight pregnant grew;
 Deliver'd safe, the glad queen mother stood
 At temple to present the babe³ in view
 Of gods and thronging mortal multitudes that sue

¹ The kingdom of the Sakya race. According to Buddhist accounts, the Sakyas were the progenitors of Chandra Gūpta (the Sandracottus of the Greeks); but Justin says Chandra Gūpta was sprung from a humble family until then unknown.

² The last Būddha was delivered from his mother's side, and was begotten by a former manifestation of the Būddha whose spirit took the form of the Chadanta elephant. Būddhistic writers distinguish three stages in the life of the Būddha: "The Distant Epoch," "Intermediate Epoch," and "Proximate Epoch." The first represents the time when the former or pre-existent Būddha resolved on *Enlightenment*, "Būddhahood;" the second, the attainment of omniscience in his last birth under the Fig Tree near Gaya; the third, his attainment of Nirvāna, or immunity from further transmigrations.—Nidana Katha *passim*; Fausböll's *Būddha Birth-stories*, vol. i. p. 64. Compare the three-fold states taught in the Gospels.

³ Prof. Seydel (*Das Evangelium von Jesu*, § 147) compares this presentation with that of Jesus in the tabernacle.

XXXVI.

For sufferance to behold the marvellous child
 Whose birth and antecedent's common bruit
 Brought from his hermitage in boreal wild,
 Asit, a famous sage of high repute
 For wisdom and prophetic attribute,
 Who bless'd¹ the child Siddhartha²—thuswise clept—
 Foretelling of his mission and its fruit.
 Siddhartha soon in arts and arms adept,
 Was destined by the king to rule the Sakya sept.

XXXVII.

But once when journeying to his pleasure-ground,
 He saw a shape of senile misery -
 An old man bald, bent, trembling and unsound ;
 And on a second journey, he did see
 One stricken with a hopeless leprosy ;
 And on a third on road-side marge, a corse.
 He then soliloquized reflectively :—
 " If pleasure, youth and joy bring this remorse
 Of age, disease and death, unlovely is life's course."

¹ The blessing of Būddha by the sage Asita has been compared by Prof. Seydel and other authorities to the blessing of Jesus by Simeon.

² *I.e.*, "Perfect in all things," from *Sarva tha siddha*.

XXXVIII.

Initial pain, mid pain and final pain,
 He deem'd the stages of organic life,
 And for these ills meet remedies to gain,
 Renounced his crown, son and beloved wife;¹
 His foster-sire, on seeing this conscience-strife,
 To nonsuit his pious exodus assay'd ;
 But dancing nymphs, song, timbrel, lute and fife,
 And festive carnival's strong lures ne sway'd
 The future Būddh's resolve to 'bandon his crusade,

XXXIX.

And when Old Chaos' mirk-entinctur'd spouse
 Held empire dire opposed to Phœbus' car,
 Siddhartha turn'd for ever from his house
 With vassal one, upon his steed of war.
 At dawn and after weary riding far,
 He gain'd Kusinag'ra² of Mala wight,
 Where he divested himself of royal cymar
 And donning yellow garb of eremite,
 Thence to Vaisāli³ walk'd, and begg'd his sup and bite ;

¹ See *The Romantic Legend of Būddha*, a translation by S. Beal from a Chinese work entitled *The Great Renunciation*.

² *I.e.*, "Town of the Kūsigrass," situate on the Hiranyavati river, then the metropolis of the Mala tribe.

³ The present *Bisarkh*, the former metropolis of the Vriji tribe.

XL.

Beyond Vaisāl to Gange—beyond her sight
 His weary soles press'd Rājagriha's¹ bound
 And reach'd its capital Magadha hight,
 Where many a learnèd, Brahman school was found
 Whose doctrines subtle, cunning and profound,
 He master'd ; but they nothing could explain
 Why Man in pain'd environment was bound ;
 What was the cause or essence, of his pain,
 Nor reliev'ng precept gave to mitigate his bane.

XLI.

Still on the pilgrim trod in search of Truth ;
 In purlieus of old Gaya he sat him down
 For six years motionless, withouten ruth
 Of hunger, thirst, sun's fire or tempest's frown.—
 The gentle maids from Ūruvilvas town,
 His frugal diet brought—more frugally ta'en.³
 One night beneath that fig tree⁴ whose renown
 Springs from th' Enlighten'd⁵ who erewhile did deign
 Beneath its leaves to 'gin his spiritual reign,

¹ Rājagriha, on the Sunagadhi.

² Burnouf, p. 154.

³ *Ibid.*, pp. 77, 154, 157.

⁴ A renewal of the Bodi Drūm, or "Tree of Knowledge," still flourishes at the Great Temple at Būddha Gaya. Under it was revealed to Būddha "The Four Noble Truths" which, expanded, form the system of doctrinal Būddhism—*i.e.*, (1) the fact of Pain as inseparable from Existence; (2) the Cause of Pain, *viz.*, Desire; (3) the Destruction of Pain, to be effected by the destruction of Desire; and (4) the way to this end, *viz.*, "the Eightfold Holy Path that leads to the Quieting of Pain."

⁵ *I.e.*, Būddha.

XLII.

At final watch ere dawn had chased the night,
 Siddhartha chased temptation, lust and fear
 From out his spirit after final fight ;
 For he had learnt that satisfaction near—
 However dimly hoped by eye or ear—
 Inflamed desire—nor suffer'd it to rest ;
 That vain it is for thirsty wretch and sear,
 To humour with salt drink, his fatal pest ;
 That crush'd must be desire, if mankind would be blest.

XLIII.

Digesting first full many a revelation
 Vouchsafed to him beneath the *Bodidrūm*,¹
 He wide proclaim'd his Law for Man's salvation
 In Benāras grove where first his faith did bloom,
 And where 'mid rankest superstition's gloom,
 Its vital stem bore five disciples bright,²
 Who far and wide preach'd in their master's room
 Refulgent, clearing darkness with their light
 Reflected from th' Enlighten'd hence allwheres y-hight.³

¹ "The Tree of Knowledge" at Būddha Gaya.

² Köppen, § 94.

³ After the Four Truths were revealed to Siddhartha under the sacred fig-tree, he assumed the title of Būddha—i.e., "Enlightened."

XLIV.

Wide were his wand'rings¹ with alms-bowl in hand,
 Nor less his lieutenants itinerate—
 These children of his faith a zealous band,
 (As shifting planets circumambulate
 Th' aquacious luminary's wanèd state
 Dispelling darkness) search'd the lowest kind
 Of man's deep degradation, to abate
 His pain—to light the heavy load and mind:
 Of these Anand² learnt most and best the faith defin'd.

XLV.

One day itinerating wearily,
 Foot-sore from walking, parch'd from preaching long;
 Anand espied a well 'neath shade of tree,
 And thence drawing water, eke a maiden young;—
 Y-taking pause her earthen jars among,
 He begg'd her quench his thirst from their full brinks;
 She answer'd low, "To outcast tribe belong
 My people—yea Chandāls,³ from whom Caste shrinks,
 And thou art Dvija⁴ proud or Brahmana methinks."

¹ *I.e.*, from Ūjjayini to the foot of the western Vindhya, including the triangle of country formed by Champa, Kanoj, and Sravasti.

² The disciple Ananda is said to have accompanied the Buddha twenty-five years without interruption; to have heard the most, and kept the best that which he heard.

³ A non-Aryan tribe on the Ganges. The Brahman laws forbade them to live in cities or villages save in certain prescribed slums, as a Brahman became polluted by even meeting them.—Manu, x. 51–56.

⁴ An Aryan noble.

XLVI.

To which Ananda's accents meek replied—
 A mighty pity in his movèd face—
 “My Sister, I ask not how art allied,
 Nor of thy caste or family or race;
 I ask wilt give me drink my thirst to chase?
 The grateful maid complied, and, listing Truth,
 Enter'd the Enlighten'd fold.¹ The populace—
 A grimy and a motley mass uncouth,
 Astound with joy flock round to hear his words of ruth.

XLVII.

And thus Anand the Būddhist Creed explains
 (With drink refresh'd and at the fountain laved,
 Faithful he stood) in loud far-reaching strains:—
 “Ye general gender, listen and be saved!
 Whom Būddha would reclaim, and as hard graved
 Your stocks and stones, would image his sweet Law
 Indelible i' the deepest caverns caved
 In Man, thus robbing Pain's capacious maw
 By slaying its cause, itself and transmigratory awe.

¹ Burnouf, p. 205. The episode of Jacob's Well and the woman of Samaria in the Gospel of St. John, chap. iv. verses 6, 7, 9, and 42, is somewhat similar to this.

XLVIII.

“ Men miserable wander far in vain
To settlement, tree sacred, mount and wood
For refuge from their necessary pain
(Pain necessary being to mortal brood ;)
Vain are these shifts till Truth is understood¹—
The truth which gave to Būddha strength to quell
The fiend² what time manifest in stormy mood,
Or maiden-visaged, sang like philomel
To tempt the eremite from his austere cell ;

¹ Köppen, § 220.

² *Mara*, the Evil One, who tempted the Būddha, appeared first as a whirlwind, offering him universal kingdom if he would forego his quest of salvation for the world ; and a second time temptation came in the form of beautiful nymphs to disturb his meditations. But Būddha answered them with verses from the *Dhammapada*. Prof. Max Müller says that the verses of the *Dhammapada*, “if not the utterances of the Būddha,” were “what were believed by the members of the Council under Asoka in 246 B.C. to have been the utterances of the founder of their religion.”—*Buddhaghosha's Parables*, p. xxiv.

XLIX.

“This truth is fourfold¹—thus my master tells:—

‘Who comes to me for refuge e’en shall learn
Wherein the origin of his pain dwells ;

The nature of that pain to clear discern ;

How pain to conquer, ’nihilate, excern ;

And covert way that leads to pain’s demise.

Who knows these truths, it ne’er behoves to yearn
For Peace ; for he hath won its dearest prize :²

Existence’s chains I’d break, and mortals manumize.’

L.

“The world’s a vale of misery and strife,³

Nor do the agonies and griefs of men

End with the tenure brief of mortal life,—

Ere yet the corse is laid in wormy den

The risen sprite glides highland o’er and fen

Seeks parentage and the initial hour

Of yet another life, seeks to impregn

The cosmic wheel with still new motive pow’r

To whirl his coil once more, and peace and rest deflow’r.

¹ *Aryani satyani*—the Four Cardinal Truths of Buddhism.

² Burnouf, p. 186.

³ *Ibid.*, p. 487.

LI.

“O multitudinous Sūdras ! What is Pain ?
 What Evil ? Misery what ? I will define :
 Evil is birth and sicken'd age inane,¹—
 The woe felt when thy erring hearts incline
 To objects loved which never can be thine,
 And when ye cannot love what must be near ;
 The brevity of bliss—its secundine
 Of woe so measurelessly long and drear ;
 Mutation last and worst, is curse without a peer ;

LII.

“This ceaseless change is parent of all woe :
 Death turns to birth's pain ;² birth to childhood
 weak ;
 Childhood to youth whose restless fires glow
 Desiring what brings pain in vain to seek ;
 Youth turns to age all painful, ruin'd and bleak.—
 Thus birth is worthless, for it leads to death ;
 Youth worthless is which age doth sure bespeak ;
 Nor better health, which sickness waits uneath ;
 Existence ceased, rests not ; but new draws painful
 breath.

¹ *Ancient History of India*, M. Duncker, vol. iv. pp. 342-44.

² Allusions to the transmigrations of souls.

LIII.

"To pain and mutability, therefore,
 Ye destined are ; once 'stablish'd this great fact
 And due digested, from its inmost core
 Strong shoots the truth that mortal men must act¹
 And strive *themselves*, the evil to subtract :
 Būddha's philosophy regards no goal
 Save Nothingness ;² than Man naught more exact
 Or potent—on Man's individual soul
 Būddh grounds religious truths, and ethics as a whole.

LIV.

"Would ye be free from Pain ? annihilate
 Pain and be free. But first the cause of Pain
 Discover : 'tis Desire,³—now speculate
 And find Desire's cause : this rankest bane
 Is rooted in Sensation brief of reign
 And empty, substanceless,⁴ of bifid growth
 Now pleasant now unpleasant—Pleasure slain,
 Grim Pain is born, and *vice versâ*, both
 Surcease at Man's strong will, and live but by his sloth.

¹ Būddha's philosophy savours of atheism in that it constitutes man his own god.

² *Nirvāna* ; annihilation of the soul.

³ *Trishna*.

⁴ Sensation, the Būddhists say, is "empty and without substance."—Burnouf, pp. 459-62.

LV.

“Sensation wedded is unto the flesh,
Hence perishable as our mortal clay,—
It binds th’ immortal Soul in baneful mesh
Of lust ; being mortal, mortal men have sway
To annihilate it by penance night and day :
When master of his senses, Man rules all ;
For he rules Man,—Pain is removed for aye
With its pernicious cause—men no more fall ;
Repose and joy bless those whom Sense doth not in-
thral.¹

¹ So far, Buddhism is akin to the older Sankhya philosophy, which enjoins the necessity of the separation of the soul from the body. The more original feature of Buddhism is the *Nirvāna*—i.e., the immunity from regeneration which Buddha deemed a mere renewal of pain ; and hence his greatest good was the utter extinction of the soul—the annihilation and blowing away into infinite space of the cause of existence and hence (for here also the logical formula is adhered to) of existence itself. The state of not being and inability to become is the Buddhist’s ideal of perfect bliss—his *Nirvāna*.

LVI.

“ My master e’en has found Sensation’s cause :¹—
 The contact with the world’s shapes, odours,
 sounds²—
 Of individual life, these are the flaws ;
 The cause of such life what ? ’Tis in the bounds
 Of Consciousness contain’d. Yet what redounds
 To Consciousness ? The basis of Man’s mind—
 Substratum of his talents unprofound,
 Which lights now free, now darkest shades embind ;
 This flickering light’s the SOUL imperfect in Man-
 kind—

LVII.

“ Imperfect in its knowledge—ignorant³—
 This soul though weary, ever seeks new birth,
 And makes with Pain a lasting covenant :
 Wisdom annihilates this soul sans worth,
 By Knowledge true,⁴ which shows as from a firth,
 The ocean of our lives ; as ships at sea
 Our bodies. We freed mariners on earth
 Firm standing, contemplate all placidlië,
 Awaiting Nirvān’s boon to free us utterlië.

¹ See Sarnāth Dhamek inscription, Note ¹, Stanza LXXXVIII., Canto ii.

² Called by Būddhist writers the “causes of content which were at the same time the causes of discontent, more closely than drops of rain to the leaf of the lotus.”—Burnouf, p. 418.

³ *Nidana*, “not knowing.”—See Köppen, § 609.

⁴ The theory of Būddha is probably an emanation of the mythical struggle of Light with Darkness.

LVIII.

"From future births which woes accumulate,
 And pains but multiply. The primal cause
 Is Evil—or Existence—th' ultimate
 Effect is Man whose rise dwells in the laws
 Of his own nature. What time Būddh made pause
 'Neath that great Tree of Knowledge in old Gaya,
 This means to liberate the world-soul was
 Vouchsafed; 'twas then Nirvāna did inspire
 His great Reform to lighten burdens dread and dire.

LIX.

"Howbeit, Nirvān's not for all. Heed give
 To Būddha's scheme to light the layman's load:¹
 Subdue the passions; continently live;
 Ne'er drunken be; take food as seems the mode;
 Clothe thyself simply; simply make abode;
 Lust not for wealth, nor waste it viciously;
 Eschew the ends of Pain and Pleasure's road;
 Patiently bear what can't avoided be;
 Tho' he may mutilate, hate not thine enemy."

¹ Besides his doctrine for the initiated seeker of the highest Nirvāna, Būddha added a moral philosophy for the laity of the whole of Asia.—See Burnouf, "Introduction," pp. 253-54, 327.

LX.

No precept girt by academic walls,
 Nor taught in classic tongue,¹ this saving Word;
 But manna for the hungry, outcast thrals,
 And comfort for the lowly, homeless herd
 Who haunt the slums and on their offal board,
 With visage wan, and bony limbs and gaunt,
 Or crouch in meanest sheds whose thatch and sherd
 Bear crops of pumpkin and the *sem* bean plant
 With edible fruit big, to save the cot from want.—

LXI.

Such were the places—such the congregations
 Affected by the Būddhist teachers bold,
 As needing more their healing medications
 Than arra'd halls and wights y-clad in gold.
 The slums soon fill'd as, loud, Ananda told
 Impressively his mission to the crowd,
 And many myriads won to Būddha's fold,
 And many a heart thick wrapt in sinful shroud,
 Repented them of crimes, with tears and wailings loud :

¹ Būddha and his disciples preached in Pāli and the local vernaculars, and addressed themselves to the people, and “every man heard them speak in his own language.” Compare Acts ii. 6. The Brahmins, on the other hand, taught in Sanskrit, addressed themselves to the higher classes, and were only understood by the learned.

LXII.

The public executioner on round
 Of mutilatory duty, heard and thought
 He felt as with a mighty spring, rebound
 On his own head the gory pain he'd wrought
 On fellow-men albeit of lowly sort ;
 The publican *en route* to wound the palm,
 And draw its juice¹ for bacchanalian tort,
 The speech did hear, and felt a fresh alarm
 Lest drunkenness should bring the commonweal to
 harm ;

LXIII.

The husbandman upon his threshing-floor,
 His kine unmuzzled. See ! yon sinner turn—
 She hears the voice despite the city's roar,
 And tears of hope within her dark eyes burn :
 Could she, whom gods and men alike did spurn—
 Hiss'd down to sure perdition—yet be saved ?
 Big with such hopes full many a heart did yearn,
 And following gracious Būddh, Brahm's vengeance
 braved,—
 Great Būddha who to Rest etern their paths had
 paved !

¹ An intoxicating juice called *tāri* exudes from incisions made in the trunk of the palm (*tār*) tree.

LXIV.

The legends tell of Brahmans overthrown,
 Holding high synod¹ of dispute with Būddh
 Whose eloquence was such that they did own
 Them vanquish'd, and the leader of their brood
 Took his own life in disappointed mood;
 Malevolent still, they call'd in murder's aid²
 In countless shapes all which he brave withstood.
 Converting persecutors whom he made
 Apostles to his Creed, to fight in his crusade.³

LXV.

When eighty years had traced their weary way
 O'er Būddha's head, his feet began retrace
 Their still more weary homeward course, where lay
 Dread ruin where he hoped the welcome face:
 His native town made corpse-strewn, bloody space
 By Virudhaki's⁴ arms, met Būddh's old eyes;
 He heard the conqueror his dear people chase,
 Heap'd masses massacre—heard, too, their cries
 Amid the battle's din, loud penetrate the skies.

¹ This synod was held at Sravasti, the metropolis of the Kosālas.

² Devadatta, a relative of Būddha, envious of the latter's successful teaching, tried several times to assassinate him.

³ Köppen, § 111, tells how King Ajatasatru, from a persecutor of Būddha, became a zealous protector of his doctrines.

⁴ The Kshudraka of the Vishnū Purāna. The story of the overthrow, by this king, of Būddha's ancestral city may be found in the legends of the Northern Buddhists.

LXVI.

At nightfall, calm, he walk'd the silent street
 Of Kapilavastū his natal town—
 Silent in death, where corpses most did greet
 The weary wanderer of the yellow gown ;
 Those whom he met, whose souls had not yet flown
 Through their red wounds, he comforted with Truth ;
 And once more wander'd forth his woes to drown
 In travel, and in works of pitying ruth
 Perform'd in gentlest mien, his fellow beings to soothe.

LXVII.

Come to Vaisāl, he prophesied his death
 Three months a-head, and begg'd his followers true
 To spur their zeal, and, when his final breath
 Had flown, to cull his hests and to imbue
 Men with their truth, and unto every hue
 And shade of caste still unconverted, preach
 His Law.¹ The old Reformer taking two
 Pupils—Anand and Anuruddh, did teach
 And journey lowly northwards, Kūsin'g'ra to reach.

¹ *Mahāpuri nibbana Sutta*. Prof. Seydel compares Būddha's sending forth his disciples to continue his religion after his death, to the sending of the Holy Ghost the Comforter in the Gospel story.

LXVIII.

O Kūsinagar,¹ memorable spot !
 Here Būddha first arrived, a youthful prince
 Renouncing crown, home, wife, son new begot ;
 Here his royal robes he changèd to evince
 Humility, for yellow rags worn since ;
 Hence he discharged his steed long years ago,
 To tread hot sands and rugged rocks nor wince.—
 Yet once again, O Kasya ! yet once mo,
 He came to beg a space his weary limbs to strow.

LXIX.

Sick he arrived, and wearily sank down,
 Ananda made his bed within a grove
 In purlieus of the famous Kūsi town,²
 And brought two cloths of gold as did behove,
 To wrap his master with kind hands of love ;
 Anon Anand did start in dread amaze
 As his sad eyes a miracle did prove :—
 The Būddh transfigured³ in a shining blaze
 Of light that dull'd the cloth of burnish'd gold. With
 gaze

¹ At Kūsinagara (the present Kasya) a colossal recumbent statue of the Būddha was discovered in an ancient mound called *Mata Kuar Kot*, "The Fort of the Dead Prince," probably in allusion to the dead Būddha.—See *Archæological Survey of India Reports*, vol. xviii., art. "Kūsinagara."

² *Kūsi* + *Nagara* = Town of *kūsi* grass.

³ *Mahāpurinibbāna Sutta*, translated by T. W. Rhys Davids in *Sacred Books of the East*, vol. xi.

LXX.

Of reverent pride and awe Ananda said

“How marvellous, my lord, thy blessed frame
Should thus outshine this burnish’d gold brocade!”

Thus Būddh; “When Tathagata¹ I became
With insight perfect and supreme, the same
Phenomenon happen’d; now moreo’er, again

When I my great reward, Nirvāna, claim—
That passing which leaves nothing to remain—
This light will shine from me till ended is my pain.—

LXXI.

“Farewell! Naught lasts,” he said, and pass’d away,²
Ne’er to be born again in any form.

A kingly burial Mālla wights assay,

And solemnly his obsequies perform;

But Chinese annals say, just then the swarm
Of mourners saw Būddh’s mother, long since dead,

Rain from the clouds her tears of mourning warm.—
Jump at this, Būddh’s gold coffin openèd,
And with hands join’d, he pious, filial duty said.³

¹ A title of the Būddha compounded of the Sanskrit *tathā* “so,” or “thus,” and *gata*, past participle of the root *gam*, “to go” = thus gone—an allusion to his Nirvāna.

² 543 B.C.—Burnouf, p. 351; Lassen, ii. 80.

³ *Three Lectures on Buddhism*, by Rev. Dr. Eitel, p. 14; Dr. Edkins’ *Chinese Buddhism*, p. 57, gives a slightly variant tradition to the same effect.

LXXII.

Lore tells his resurrection and descent,
 To heaven and to hell, and other lore
 Of many a barrow, stūpa,¹ monument
 Raised o'er his ashes on the Indic shore.²
 Despite these differings, at the subject's core
 All are agreed that the Būddhistic Creed
 Reign'd paramount for thousand years and more,³
 In Ind and farther Ind, erewhile to speed
 And sow in Thibet's heights and China lands, its seed.

¹ *I.e.*, a solid commemorative tower with cupola and umbrellas (*htees*).

² According to Burnouf, *Histoire du Bouddhisme Indien*, "Introduction," pp. 351, 372, and Lassen, *Ind. Alterth.*, ii. 80, there was a contention between King *Ajatasatru*, the Malas, the Sakyas, the Vrijis, and the Kosalas for the ashes and bones of Būddha, which each wished to preserve, and a civil war was only staved off by the expedient of dividing the remains between the claimants, who erected commemorative monuments (stūpas) over them.

³ Buddhism did not become entirely extinct in India proper till about the eighth century A.D.

LXXIII.

But Būddha's peaceful law of love to all,
 Lack'd fantasy and hue for th' Indian mind,
 And though its sway was long before its fall,
 Time's circle though long drawn, at length was
 lined
 Around the faith whose period was defined.
 The bright world of the gods and magic sprites
 And Epic lore of Brahmans, once more shined ;
 The warlike Kshatriyas recommenced their fights,
 And India once again return'd to Brahman rites.

LXXIV.

In that prince sweetly sung by Avon's swan,
 Who pray'd for his release from this vile clay,¹
 A light like Būddh's glow'd, though more pale and
 wan ;
 For it could not suffice to show his way,
 And still he spoke 'neath orthodoxy's sway,
 Of ills "we know not of," and of a "bourn,"
 And Cowardice, and all the dread array
 Of fears that fright the weak :—The Būddh has torn
 From his Nirvāna, *being*—hence power to joy or mourn.

* * * *

¹ "O, that this too too solid flesh would melt,
 Thaw, and resolve itself into a dew."

Hamlet, act i. sc. 2.

This, if it went no further, would strike the true note of the advanced pessimism of Būddha's philosophy. We see, however, in act iii. sc. i, reference to the "something after death," which is eminently foreign to the Buddhistic notion of the eternal nothingness which they call *Nirvāna*.

LXXV.

Now tarry I : can I remember aught
 Of India's wars? Her Prophets and great teachers,
 And Creeds here born, since hither thither brought,
 I've tried to limn. The salient, broad features
 Of Aryan men and maidens—oft' fair creatures—
 I fain would note if may be, and unfold
 (Instructed by the scatter'd tales that reach us)
 How lived and fought the kingly warriors bold,
 And how their relics gemm'd in mighty stūpas mould :¹

LXXVI.

Immortal Homer sang the Trojan shore ;
 The Mantuan's hero, Æneas, sail'd the main ;
 We sing right proudly our Arthurian lore ;
 The Scots their Fingal's and Ossian's pæan,—
 Nigh every nation has an epic strain :
 Ind's Veds and Epics sing of Aryan arms,
 The war-horse, chariot and the martial train ;
 Their invocations to the war-god—psalms
 For strength to quell the blacks² by strategic alarms ;

¹ Various objects, such as bits of human bone after cremation, gems of nine kinds called *no rattan*, caskets, inscriptions, &c., were deposited in these commemorative stūpas. Before Asoka's time (*i.e.*, third century B.C.) these stūpas were built of earth, and after that variously of brick and stone.

² In Ctesias's time the contrast between the fair Aryans and dark Aborigines must have been very marked, for he wrote (*Ctes. Ecl.*, i.) that the Indians were both white and black, and that he had seen white Indians.

LXXVII.

They tell of divers feuds 'twixt Princes, States,
 Heroes ; of growing love for brave emprise,
 And of the joy with which Vict'ry dilates
 Men's hearts—how overthrow bows heads, dims
 eyes ;
 How they march'd Jamna-wards o'er enemies.—
 All this a training was for the Great War¹
 That 'twixt Kūrūs and Pandūs did arise
 Eftsoons, and spread its story wide and far,—
 Blood, too, it spread o'er Hind, her lands to wreck and
 mar.

LXXVIII.

The conquerors marching east to Jamna's land,²
 Found little time for Hymn or Rite or Prayer :
 Migration task'd the strength of this fair band
 Far more than did their herds and pastures where
 Old Indus flows—their Colony's first care.
 The natives black, fought every erf of ground,
 And brent als wasted—laid each province bare ;
 The newly settled States, too, slogans wound
 Against themselves ere long, and *casus belli* found.

¹ *Vide Vyasa's Mahābharata.*

² The land watered by the Jamna river.

LXXIX.

Thuswise arist the bellic, druerie deeds
 The which gave birth to Arya's Epic strain;
 The lesser struggles, (as in time must needs)—
 Of syne long past and heroes longer slain,
 Eftsoons forsook the minstrel's restless brain.
 The lore-song gather'd now around the act,
 Name, incident, that age withal but gain
 More vividness, sith they be leal Fact:
 These cull'd the minstrel wight, in one great lay
 compact.

LXXX.

The swarthy hind still points with rustic pride,
 To standing, lithic columns¹ on the way
 To far Nepāl across these plains so wide;
 Which high o'er trees and hills their caps bewray
 Ensculptured with colossal lions at bay;
 As walking staves of Bhim and Pandūs bold,—
 The hero titans of this antique lay,
 Whose black locks swept the clouds, as, o'er the wold,
 Their car wheels swept war-blood, in whilome age of
 gold.

¹ The popular belief is that the great lion-monoliths inscribed with the edicts of Asoka, and situate at Bakhra, Arrarāj, Lauri-yanavandgarh, &c., were the walking staves of the Five Pandūs; they are locally called *Bhim ka lāt* = "Bhim's staves."

LXXXI.

The Pandū's titan sons did number five :—
 Yūdhishtra, Arjun, Bhim, Sahdev, Nakūl ;
 The Kūrū, tho' near kinsmen, long did live
 In baleful rivalry—nor did they school
 Hate deep tho' silent as a tideless pool.
 When th' elder Pandū died, his orphan sons
 Were taken under blind Dhrit'rashtra's rule :
 None fence like they ; in race, their steed first runs ;
 Each jealous Kūrū youth, each Pandū strictly shuns.

LXXXII.

When blind Dhrit'rashtra held Bharāta's¹ mace,
 He Priam-like did fill the Kūrū house
 With hundred sons : Duryodhan of his race
 The heir, did win by chess² his kinsmen's spouse,³
 And when the Pandū's loss revenge did rouse,
 They play'd and bet their freedom 'gainst their wife,—
 'Tis lost ! They're slaves ! The Kūrū who did chouse
 Their wife and liberty, now fearing strife,
 Did banish them afar for twelve years of their life,

¹ An ancient division of Northern India on the upper course of Yamuna and Ganges.

² Sir William Jones, in his paper "On the Origin of the Game of Chess" (*Bengal Asiatic Society's Journal*), traces the game to the ancient Indians.

³ The five Pandūs had but one wife, named Draupadi. The custom of polyandry, thus illustrated in the Mahābhārata, was a very ancient one with the Indo-Scythians, who are most probably the *Massagete* of classical writers.

LXXXIII.

And on the thirteenth year, they reach'd Vairāt—

The Rājput valley now by pilgrims loved,—

And made alliance with its king whose heart

Was by their woes, to warm compassion moved :

He armaments withal, his friendship proved.

Yūdhishtra in the fullness of his pride,

Let loose th' unbridled challenge-steed¹ which roved

Athwart the frontier on the Kūrū's side,

Arousing envious, warlike dolour far and wide ;

¹ The Horse Sacrifice (*aswamedhayāga*) was an ancient ceremony observed by Indian kings, in which a horse was allowed to roam about at pleasure as a sign or challenge of its owner's supremacy ; any neighbouring States suffering it to pass unmolested were accounted tributary by the challenger, and, if they disputed its passage, they were held thereby to declare war against him.

LXXXIV.

Then war did rend in shreds these mighty States—
 The war by History Mahābhārat hight :
 On Kūrūkhet,¹ Duryodhan congregates
 His host, and calls on gods to speed the fight,
 And offers up the sacrificial rite.
 Yūdhishtra, too, his gods propitiates,
 And views his troops in knotted² robes of white.
 Then they collide and bathe in blood their hates,—
 With battle-axe on high, they rush to meet their fates.

LXXXV.

Wheel lock'd in wheel, the tangled, blood-stain'd cars
 Y-rode by heroes, dash right o'er the Dead ;
 Loud clang bright arms,—and as the flow'r-born Mars³
 And Diomedes, Dards and Grecians led,—
 So Kūrūs and Pandavs each had brave head :
 The first had Bhishma vet'ran of the clan,
 With Duryodhan, who fought in cars that sped ;
 The Pandūs had Yūdhishtra in their van,
 And eke his brothers four—a hero every man.

¹ This famous battle-field has been identified with the country immediately around the present Thanasar, between the Saraswati and Drishadwati rivers.—See *Archæol. Rep.*, vol. ii. pp. 212-23.

² The Hindūs adjust their clothes mostly by knots, sewing with them being rare. The Indians were always partial to white clothes.

³ Mars (according to Ovid) was the son of Juno and a flower.

LXXXVI.

Yūdhishtra tall, with banner raised amain,
 Before whom kettles twain did loudly sound,
 Career'd his war-car o'er the battle-plain ;
 Beside him, Bhim grasp'd his iron club gold-bound.¹
 Arjūn with bow,² was third on bellic ground,—
 O'erhead, his banner blazon'd with an ape.³
 Last, Nakūl and Sahdev with brands were found.
 Opposed, on his car, stood grim Bhishma's shape,
 His five-star-argent⁴ flag, a golden palm did drape ;

LXXXVII.

And thus the vet'ran his war-men harangued :—
 " To-day heav'n's gates are open'd for the brave ;
 Your ancestors whose mighty armour clang'd
 In war, and whose examples your roads pave,
 Rejoice to see you win a warrior's grave,
 And 'scape the sick man's pain'd indign death-bed."
 Then on his Or-bound shell a blast he gave.
 And as the Ganges when to Tempest wed,
 Doth surge and in his mad embrace, uprears her head,

¹ Gold-bound war clubs are mentioned in the *Mahābhārata*.

² The Indians were armed with bows of reed and arrows of reed tipped with iron, others with javelins and shields of untanned oxhide somewhat narrower than a man, but not less tall.—See Arrian, *Ind.*, xvi. 11 ; Strabo, 717 ; Aelian, *Hist. Anim.*, iii. 16.

³ The heraldic device of the Pandūs.

⁴ The heraldic device of the Kūrūs.

LXXXVIII.

So surged and foam'd these armies on each other ;
For storven heroes, wolves howl, vultures scream ;
The Civil Warrior cleaves in twain his brother,
And vaulting off his car the hero breme,
Lands on the sward splash'd by the bloody stream,
To reap a crop of foot men's heads with sword ;
Prince covers prince with arrow's piercing beam,
Or shoots car driver, when, with freedom gored,
Mad ginnets dash their cars upon the foeman's horde.

LXXXIX.

The harness'd elephant they drive 'gainst cars
To overturn them in their mad careers ;
But the defensive bolt its passage bars,
Or with great swords, the mighty charioteers
Hew off its trunk at root—close by the ears,
And send it madden'd roaring o'er the plain,—
Like asperous stream from rock to rock, it veers,
Or plunges through the ranks to charge again,
And checks the enemy, as rocks beat back the main.

XC.

Arrows spent, bows broke, rent their coats of mail ;
 Blooming with wounds as rose-trees bloom with
 flow'rs,
 The Desperate seize their hide-shields, and assail
 With war clubs, and as wounded pard devours
 Its persecutors, so in their last hours,
 Attacking and defending they attourne ;
 Till, spied their chance, the deadly club down-
 low'rs.—
 An clubs also be smash'd and shields be torn,
 Then, grappling hand to hand, they wend to Yāma's¹
 Bourn.

XCI.

For nine days, raged this war of Aryan arms,
 And Fortune dwelt with Bhishma, Kūrū's Chief ;
 But Krishna² who drove Arjūn, seeing alarms
 Did wear the Pandūs, weet of this relief :—
 Shikhandin stripling son of Vairāt, brief
 Of pow'r and few of years, was sore despise
 By Bhishma who in youth ne had belief ;
 Of armour and of cars, Krishna advised
 Arjūn to make a change. and, as this youth disguised,

¹ The deified personification of Death : Yāma was the first who died, and guides the dead to the other world.—See Muir's *Original Sanskrit Texts*, 284.

² A hero who drove Arjun's chariot, and fought in the Pandū's cause. Krishna was afterwards apotheosized as the 8th incarnation of the deity Vishnū

XCII.

Arjūn approach'd old Bhishma, war to do ;
The vet'ran deeming him a bairn, exclaim'd
" Attack me, but I will not fight with you,"
Then Arjūn drew bow and at Bhishma aim'd
A cloud of flon like hail, which fatal maim'd.
h' invincible old man look'd up astound.—
" These shafts are swift like Indra's lightning
famed,—
Like poison'd snakes, dart tongues of fire around ;
These are great Arjūn's bolts, long by me sought—
now found."

XCIII.

Thus Bhishma. And as an expiring giant,
Head first, bathed in warm gore, from car he fell.
Arjūna with leönine lungs, defiant
Did shout while Pandūs cheer'd and blew the shell.
Daryodhan's troops heard this victorious knell,
And panic stricken, 'wail'd their tower of might.
Drona succeeded Bhishma, and pell mell
Y-wound the Kūrū slogans for the fight ;
But Drona, too, by Khrishma's arts, the dust did bite.

XCIV.

Then Karna son of Sūrya,¹ took his place,
 Whose charioteer drove in a marsh his car,
 And ere its wheels the dry land could retrace,
 Arjūn in Karna's back, shot mortal bar ;
 Then sev'ral Kūrū chiefs fell in the war.
 Bhim and Daryodhan met on th' eighteenth day :
 Their battle-clubs whirl madly wide and far,
 Each seeking vital part his foe to slay—
 So prairie elephants dispute their common prey—

XCV.

Duryodhan now with Fortune on his side,
 Evades the mighty stroke of Blima's mace—
 The mark miss'd, its great head in earth doth hide,
 And ere 'tis raised, his foe with lightning pace,
 Strikes his chest. Krishna cunning in the Chase
 And War, gives indign rede to Bhim to break
 Duryodhan's thigh,—'tis done ! but it is base.
 The Pandū's cheers the domèd welkin shake,
 While dying Duryodhan this right manly speech doth
 make :—

¹ The sun-god. The Aryas who claimed celestial descent were divided into two sections: the Solar-race (*Sūrya-vansha*) and Lunar-race (*Chandra-vansha*). But Karna is said in the *Mahābhārata* to have been directly descended from the sun, and as *karna* or *kirna* means the sun's rays, I fancy that either this hero is a mere creation of the poet's, or that his name of Karna may have suggested the solar connection.

XCVI.

“ With honor we fought, it with us remains.

Honor strikes not war-clubs below the waist.

With craft you win, and shame your victory stains.

Deceit your every darksome geste disgraced.”

Full red with shame, Bhim to the king-lion paced—
To his heroic giant-form outraught,—

With vict’ry’s foot the vanquish’d skull effaced,

And answer’d thus, his speech with passion fraught :—

“ We fire not our foe’s house, nor have we kingdoms
bought

XCVII.

“ By games of hazard, nor have we outraged

Their wives. By strength alone we slay our foes.”

The Kūrūs dead, no more the war was waged.

The Victors wound shells. Sad the blind king’s
woes !

Yet did his sightless orbs spare him the throes
Of Troy’s royal father. Yūdhishtra was king,

And hoary Dhritarāshtra sought repose

A pilgrim by old Ganges wood and spring—

Unscceptred, homeless, blind ; he bade his soul take
wing.

XCVIII.

Yūdhishtra's kingdom spread all over Hind,—
 A score and sixteen years he wielded sway,
 When learning Krishna's death (to whom affynd
 He was, by friendly gratitude alway)
 The Pandūs and their wife would no more stay
 A-ruling kingdoms; but as pilgrims dight,
 Withdrew anent the mighty Himalay,
 Thence to Mount Merū¹ their Olympian height,
 And suffer'd myriad hardships, myriad wrongs to
 right.

XCIX.

Draupadi² first, then Nakūl did succumb,
 Then Sahdev, Arjūn, Bhim, y-storven lay;
 Lone brave Yūdhishtra up the ice mounts clomb
 Till Indra met and wafted him away
 In a celestial car with trappings gay,
 Drawn over pathless clouds and glaciers white
 By steeds with lightning eyne and thund'ring neigh,
 To Vaikūnta³ where soon his weary sprite
 Embraced his loved ones shriv'n, in peaceful fields of
 light.

¹ *Merū* is the Olympus of the Hindūs: hence the generic form of *mer* for a mountain or mountainous district, and hence also the affix of *mer* to such place-names as Ajmer, &c., in India.

² The wife of the five Pandūs.—See note ³, p. 47.

³ The Hindū's heaven.

C.

What time the Sickie mansion of the sky
 Gave shelter to the mighty Bear's bright stars,¹
 The civil war on Kūrūkheth pass'd by,
 Hight Mahābharat—greatest of all wars ;
 Those estoilen saw prangk estandarts, cars,
 The elephant, horse, war-club, bow, spear-head,
 And lithe, strong, burlèd Man who with them mars
 His fellow's life ; and when these visions fled,
 The weeping stars saw vultures on a nation fed,

¹ This was the position of the planets at the close of the Great War, and it agrees with their situations at the birth of Parikshit six years earlier. The *Vishnū Pūrāna* states that "at the birth of Parikshit, the son of Arjūna Pandū, the *Seven Rishis* [stars of the Great Bear] were in *Magha* [the tenth asterism or Sickie], and that when they are in *Pūrva ashadha* [the twentieth asterism] King Nanda will reign." As the Great Bear's passage from one lunar asterism to another takes 100 years, the interval between Kings Parikshit and Nanda must have been 1000 years (*Bhagavata Pūrāna* has 1015 years), which added to 100 years, the duration of the reigns of the nine Nanda kings, will place Parikshit's birth in 1430 B.C., or 1115 years before the only authentic date we have in early Hindoo chronology—i.e., the accession of Chandra Gūpta in 315 B.C. Thus these early astronomical *data* give us the period of the Great War—viz., 1424 B.C.—See *Archeological Survey Researches*.

CI.

And then they saw dog-grass¹ luxuriant grow—
 Manured with Aryan's bones, and with their gore
 Irrigated ; grandiose Chiefs who shared this woe
 Y-brent ; their relics cenotaphs rise o'er.
 The world's no wiser now than 'twas of yore :
 When paused the foolish train behind the rogue,
 To make them seed for dog-grass ? Peace ! No more
 Reflections here my muse.—Approve the vogue,
 And smiling softly read Life's humorous catalogue.

* * * *

CII.

On Southern skirts of the Emodon Mounts,²
 Where old Hydaspes cleaves the briny hill,³
 And waters Panjāb with Himālayan founts,
 Converging thence in Kandar Nala's rill ;
 I fain would halt, and, while the boatmen fill
 Their ferry with my camels and their load,
 The Spirit of the site to guide my quill
 Would beg ; for Porus here erst made abode,
 And on this stream th' invading, Grecian galleys rode.

¹ According to the ancients, the weed called dog-grass was sacred to Mars, and grew only in battle-fields, or where the ground had been soaked in human blood.

² See Smith's *Dictionary of Antiquities*, art. "Emodi Montes."

³ The Indian Salt Range.

CIII.

Grant me O! Muse, the privilege to tell

How on this stream near Jhelam's humble town,¹
Great Alexander swarthy hordes did quell,
And added Indic gem to his large crown.

Here Bukephala and there, further down,
Stood Nikaia town which Pella² erst did build—

The last, to 'stablish his own war-renown ;
The first, to tomb his war-steed proud aneled,
That bore him staunch and brave through many a
gory field—

¹ The question of the exact scene of Alexander's battle with Porus, has been answered by various authorities in various ways. But all agree that it was on the eastern bank of the Hydaspes (Jhelam) at, or within sixteen miles of, the present town of Jhelam. The following shows the present state of our knowledge on the subject:—

We are informed by the Greek historians that the cities of Nikaia and Bukephala were built by Alexander after the battle; the first on the east bank of the Hydaspes, where the battle actually took place, and the second on the west bank, where his horse Bucephalia was buried.

Strabo's Bucephalia was on the Hydaspes, between Beherat and Türk-pūr, not far from Rohtas.—Groskurd in note 3, § 29, c. i. book xv., Strabo.

Elphinstone placed the scene of battle opposite Jelalpūr.—*Kabul*, i. 109.

Burues, near Jhelam.—*Bokhāra*, ii. 49.

Court places Alexander's camp at Jhelam; his passage of the river at Khilipatan, six miles higher; the scene of battle at Pattikoti, and Nikaia three miles farther south-east.—*Bengal As. Soc. Jour.*, 1836, p. 473.

Abbott: Alexander's camp, Jhelam; Porus's camp, opposite Jhelam, near Noraugābād; Alexander's passage of the river, Bhuna, ten miles above Jhelam; field of battle, near Pakral.—*Ibid.*, 1848, p. 619.

Cunningham: Alexander's head-quarters (Bukephala), at Jalāl-pūr, where coins of his successors are found; Porus's head-quarters (Nikaia), at Muhabatpur, four miles W.S.W. of Mong and three miles S.W. of Jalāl-pūr (across river); passage of river, from Dilawar to Kotera; battle-field between Kotera and Mong.—*Archæological Survey of India Reports*, vol. ii. pp. 173–87.

² The city in Macedonia where Alexander the Great was born, and from whence he is often called Pella, Pellæan, &c.

CIV.

What time the Nysian¹ triumphs fired the breast
 Of Hellas' godlike youth to grasp the shore
 Where first Apollo reigns.² Darius at rest,
 Great Alexander 'gan Hind's roads explore.
 O faithless Indus! that whilomë bore
 The lewd Semiramis to plague this land,
 Where were thy hostile, fending billow's roar;
 Thy hidden rocks to wreck Ind's foes nefand—
 The treacherous floods that whelm the boatman on thy
 strand—

CV.

When bold Nearchus came thee to survey,
 And in his train brought vile, ambitious War:
 The Grecian fleet, arms, horse and tyrant sway,—
 With missile and with sword to carve and mar
 The Indians from thy bounds to Ganges far?
 Alas! thy guardians sleep when Babylon
 And Greece—thy country's foes—they should debar,
 And rise a craggy crew, when meek, upon
 Thy flood the humble boatman would his cargo run.

¹ Nysa was the seat of Bacchus after his conquest of India.—
 Diodorus, lib. iii. and iv.

² *I.e.*, the East.

CVI.

Lord of wide Parthia and god of the Nile,¹
 The lusty Alexander still advanced
 His Macedonians Eastward many a mile ;
 With visions of Apollo's Gates² entranced,
 And of the Vital Font,²—as power enhanced
 His soaring wants, the warrior'd eke explore
 Night's hiding place.²—Still on ! his following
 lanced
 And quiver'd, march'd o'er steppes of orient gore
 Through Sogdiana, Bactria to far Indus-shore.

CVII.

Nor was the latter gain'd sans hard emprise :
 The stubborn Hindūkūsh—a rocky chain—
 Raised its hoar peaks up-towering to the skies,
 And show'd its barrier to the bellic train.
 'Twas then that Rumour told them of the gain
 And wonders waiting on the Kūsh's South,
 Told of th' unknown and rich, salubrious plain,
 Of jewell'd tribes and elephants of growth ;
 Religions strange, and speech more strange to Western
 mouth.

¹ Alexander was apotheosized by the Egyptians, and worshipped as the son of Jupiter-Ammon.

² "The popular romances . . . make him [Alexander] desire to reach the eastern portals of the sun, the fountain of life, and the hiding-place of the night."—*Alexander's Empire*, p. 35 (Mahaffy).

CVIII.

Nor mount, snow, cataract or storm could stay
 The warlike monarch of far Macedon ;
 He pass'd o'er Hindūkūsh his whole array,
 And tarried not till Panjāb's streams were won,—
 Khyber and Khūrd-Kābul, to Philip's son
 Surrender'd passage, then strong Aornos Fort¹
 (Call'd Rānigat) was conquer'd.—On, still on !
 He led his brave, invincible cohort,
 And o'er the Indus cross'd his fleet to vict'ry's port.

CIX.

On Jhelam's Eastern bank the Aryans lay,
 Behind their elephants like mighty tow'rs²
 Plunging Hydaspes³ rush'd his watery way
 And fended Porus from the Grecian pow'rs.
 In fruitless feints full many anxious hours
 Alexander spent to reach the eastern shore ;
 When of his soldiery the choicest flow'rs—
 Brave Egesimachus and Nicanor⁴—
 Straight led a doughty band who massy javelins bore.

¹ Aornos (probably a contraction of *Avarana*, "protection") has been identified by recent archæological research with the hill fortress of Ranigat, near Nogram, in the Khūdakheyl Khānate of Afghanistan.—See *Indian Government Archæological Survey Reports*, vol. ii., art. "Aornos," pp. 95-111.

² Plutarch's *Lives*, vol. ii. p. 748.

³ The present *Bihat* or *Jhelam* river—the *Vitasta* of the early Aryans.

⁴ Rollin's *Ancient History*, book xv. § xv. p. 196.

CX.

And swam thus arm'd, across the angry flood,
 With gory slaughter Porus' arms to greet,—
 Laving the bank opposed, with Aryan blood,
 And though outnumber'd, ne'er thought of retreat;
 But myriad flon, with javelins swift did meet,
 Falling as soldiers worthy of their lord
 They made the Victors envy their defeat.
 An isle amid Hydaspes' winding ford
 Thus to Macedonian arms the Victory did afford :

CXI.

Thick-wooded,¹ darksome, well this isle conceal'd
 The passage of the Alexandrian sway :
 First, the great warrior, in the tented field
 Anigh his camp bade Craterus assay
 A noisy, blust'ring passage all that day,
 To 'ploy th' attention of the foe, while he
 Leaving Meleager and Gorgias half way
 'Twixt Camp and Isle, embark'd War's brunt to dree,
 And gain'd the isle with horse and foot and archerie.

¹ Q. Curtius, *Vita Alexandri*, viii. 13 ; also Arrian, *Anabasis*, v. 2.

CXII.

But now O Heaven ! a fearful storm did break
 Which seem'd as if it would retard the plan,
 And e'en had made his bravest troopers quake
 An they had deem'd their king mere mortal man ;
 But all believed that in his art'ries ran
 The Jovian blood¹ which long time past begot
 (In Semele and Alcmena) the clan
 Of Bacchus and Alcides who erst fought
 And conquer'd Indic realms, each with divine cohort.²

CXIII.

Led by a godhead, small was their alarm
 Though thunder roaring plain'd of lightning's flash :
 Boreas and Auster struggled for the palm
 While driving rain and hail did pour and crash
 Adown the horse and foot,—naught could abash
 The Macedonian's scheme to cross the tide ;
 For 'twas the geste of Alexander rash,
 To grow more proud the more he was defied,
 And strive the more with prowess Victory to decide.

¹ "After his visit to the Temple of Jupiter-Ammon in Egypt, Alexander's style and title was : ' Alexander King, son of Jupiter-Ammon.'"—Rollin, *Ancient History*, book xv. § vii. p. 100 ; compare with Plutarch's *Lives*, vol. ii. p. 729.

² *I.e.*, Pan, Silenus, and men and women inspired with divine fury, who accompanied Dionysus on his invasion of India.

CXIV.

Nor was the pitchy blackness of the storm
 And elemental warfare's din unkind ;
 For, while they gar'd the Grecian valour warm,
 Their foemen's eyes and ears they fast confined ;
 And 'mid confusion, darkness, wave and wind,
 Great Alexander seized a boat sans pause,—
 For all hands to embark he quickly sign'd :
 " O Athenians ! know in danger's cause
 I thus expose myself to merit your applause,"¹

CXV.

He said ; and, tumbling on the seething surge,
 They cross'd Hydaspes' stream nor more ado ;
 For Crat'rus' feint to cross from th' Western verge,
 Full exercised the Indians' thoughts. When lo !
 Six thousand foot who wielded pike and bow,
 Ten thousand horse,² and Alexander—one
 Alone more dread than myriads—'gainst his foe,
 On landing, led his horse, and, marching on,
 Engaged and vanquish'd first, great Porus' car-borne
 son.

¹ Plutarch's *Lives*, vol. ii. p. 748.

² These are Arrian's figures: 6000 infantry and 10,000 cavalry.

CXVI.

With twenty thousand foot, two thousand horse,¹
 Three thousand cars, two hundred elephants;²
 Gigantic Porus³ marches with breme force
 To fend Hind's liberty, and warfare grants.—
 Then Hindū bards raise supplicatory chants
 In hymnèd numbers, for auspicious day;
 Warmen adjust their bellic gear and wants,
 While Porus ranged his army in array:
 Firm in the front as bulwarks, elephants at bay;

CXVII.

Behind this line, his infantry were placed;
 Next, wings of horse on either side the line,
 Shelter'd by gaudy chariots which were graced
 Each with six warriors chosen, brave and digne:
 Two hold round bucklers whose great bosses shine,
 Two bowmen with their flon sit on each side,
 Two guides, in fine, who could in war combine
 And or drive dart or chariot far and wide.
 Thuswise array'd the Indians, Grecian arms abide.⁴

¹ Plutarch's *Lives*, vol. ii. p. 749: 20,000 foot, 2000 horse.

² Rollin's *Ancient History*, book xv. § xv. p. 199: 3000 chariots, 200 elephants.

³ Porus was 4 cubits and a palm high = $7\frac{3}{4}$ feet.—Plut. *Lives*, vol. ii. p. 749.

⁴ Arrian, *Anabasis*, v.

CXVIII.

Alexander with his Macedonian horse,
Y-halted when he sighted Porus' throng ;
His hurrying foot now march with main and force,
And join him, all fatigued by march so long.—
To give them rest, their Chief his fone among,
Ev'lutions practised with his cavalrië,
And when he deem'd them breathèd and grown
strong,
Gave signal hest to his brave infantrië
To charge his swarthy fone, and conquer Hind—or
dee.

CXIX.

Nor did the subtle Greek attack the mass
Of elephantine walls by Porus raised ;
But wheel'd around his horse, and made a pass
Upon the left wing of his fone amazed,¹—
And ere their loss the Indians had appraised,
Demetrius' horse from right by Cœnus led
With thousand mounted bowmen, straightway
blazed
Their myriad shafts in Hindūs dying and dead.
Now his wings broke and blent in gory horror red

¹ Arrian, *Anabasis*, v. ; also Plutarch, *Lives*, ii. 749.

CXX.

Great Porus¹ join'd his squadrons more compact,
 And march'd against the Greeks ; but from the rear,
 As order'd, Cœnus th' Hindu mass attackt
 And forced them face about all round with fear,—
 Meanwhile in front Alexander to whom dear
 Was the conspicuous place and derring do,
 With vigorous brand clove all who dared come near ;
 Retreating, they their elephant-fence did woo
 Nor ventured from the line ; for all who came, he slew.

CXXI.

The Indians now their last commands did sound :
 The elephant to gore on Grecian steed ;
 The Greeks those monsters double-quick surround,
 And pikes withal, make beasts and riders² bleed.—
 The wary Macedonian had decreed
 To spread his forces thin with gaps between,—
 The madden'd elephants nor riders heed
 Nor goring irons, but with an anguish keen
 Down pight dense-rangèd friends, while fone escape
 serene ;

¹ So named from the Pauras of Kashmir, who, according to Plutarch, were a race derived from Gegasius—probably the Yayati of the *Rigveda* and *Mahābhārata*.

² “In war, four persons ride on each elephant : the driver and three bowmen who discharge arrows from his back.”—Megasthenes in Strabo, book xv. ch. i. § 52.

CXXII.

Hither and thither rage the monsters breme,—
 The Greeks sparse lined, ne tarry their mad pace;
 Attourning swift they rush and trail a stream
 Of ruddy gore to mark each monster's race,
 As riderless, he thrusts his wounded face
 Within the crowded mass of Porus' train,
 Meanwhile Greek mounted guards their foe incase.
 At Alexander's sign, now march amain
 His foot to join their liege, and win Hydaspes' plain.

CXXIII.

Seeing the leaders hotly thrust and cut,
 Athwart the Jhelam Crat'rus brought his men—
 A fresh and vigorous band—who falchions glut
 In vanquish'd fone who fly o'er marsh and fen.¹
 Hard was thy fate, true-hearted Porus ! when
 The very elements 'gainst thee conspire :
 The rain that help'd thy foe o'er floods, did pen
 Full axle-deep thy war-cars in wet mire :
 Immovable they stood defying thy steeds of fire.

¹ Arrian, *Anabasis*, v. 18.

CXXIV.

Lost are thy pious sons—the doughty twain
 Who featly would defend their father's rights.
 And Spitacus leal vassal of thy reign,
 Beside the infantry his home-dust bites ;
 And cloudy steeds now bear the airy sprites
 Of dashing Indic troopers¹ to the bourn
 Of Hindū martyrs, clept Vaikūnta's heights,—
 And countless Hindū dames their heroes mourn.—
 Thy ruin'd cars no more in battle will attourne.

CXXV.

Small loss the Macedonian annals show
 The odds of Alexander's troops before
 The battle, reproduced their ratio
 When it was fought : his losses were four-score²
 In his first charge ; ten mounted bow-men more ;
 Last, in his rear attack and when he put
 His infantry upon the bellic shore,
 Twice-ten Greek horse-guards fell in victory's route
 Besides two hundred common soldiery of foot.

¹ Rollin (*Ancient History*, book xv. § xv. p. 201) makes the Indian losses on this occasion 20,000 foot, 3000 horse, besides chariots and elephants—an obvious exaggeration, as, according to Plutarch, Porus's entire army consisted of 20,000 foot and 2000 horse, irrespective of elephants and war-chariots.

² Rollin (*ibid.*) makes Alexander's losses 80 soldiers in first charge, 10 mounted bowmen, 20 horse-guards, and 200 common soldiers.

CXXVI.

Unlike the Persian Darius flying with fear,
Great Porus nill'd to leave his Kingdom's bound,
And sought to rally his van, flanks and rear ;
But failing and being wounded, left the ground :
High on his elephant retreat did sound.
His mighty frame¹ confess'd him to the Greek
Who willing to save warrior so renown'd,
Sent Taxilus his former lord to seek,
And of a compromise, and friendly union, speak.

CXXVII.

Old Hind's gigantic, fallen king show'd wrath
On seeing Taxilus—erst an Indian roy'l,
But now a slave who strow'd the Grecian's path
With tribute wrench'd from Indic swain's hard toil,
And for base fear the common weal did spoil.—
“ Is't not,” roar'd Porus, “ Taxilus that calls ?
The traitor of his natal hearth and soil ? ”
In fear the envoy seeks the tented halls
Where Grecians bivouac 'mid their Eastern slaves and
thralls.

¹ “ Though the elephant he rode was one of the largest, his stature and bulk were such that he appeared but proportionably mounted.”—Plut. *Lives*, vol. ii. p. 749.

CXXVIII.

The Macedonian future praise to gain,
Would two-fold bind his mighty Indian foe :
First by hard Vict'ry's, next by Mercy's chain,
So sent another Indian thrall Meroe,
An ancient friend of Porus, who did go
And gain his point by reasons *pro* and *con*.
Brave Porus resolute—ne showing woe—
A valiant warrior, met the Macedon,
One boon alone he asked, and this he straightway won:

CXXIX.

When question'd *re* his treatment by the Greek,
He asked but to be treated "Like a king"¹—
Nor less would brook, nor more the giant seek ;
This greatness of his soul did fleeting wing
Its way to Alexander's heart. O sing
Ye old Historians, wake the furthest zone !
For e'en thy prose is song—nor needs the string—
When limning Victory big with Virtue grown,
Or heart not steel'd 'gainst woe by battle-field or
throne :

¹ Plutarch's *Lives*, vol. ii. p. 749.

CXXX.

Eftsoons his realm and throne intact were given
To Porus by his friend, but late his foe ;
By this one deed—this deed inform'd by heaven—
Alexander, errant wand'rer, gainèd mo
Than could his many bloody wars bestow :
He won a friend—all friendless he before.
His rash, impetuous conquests heap'd but woe
And murder on his home in th' Ægean shore¹
Where his disrupted State scarce saw his brief reign
o'er.²

¹ *I.e.*, the murders of his wife Roxane and minor son Alexander, by the Regent Casander.

² Most of the Satraps governing the outlying parts of Alexander's empire declared their independence on his death.

CXXXI.

When no more Panjāb lands opposed his arms,
 Great Alexander with his hardy band
 Acesines'¹ flood cross'd, and war's alarms
 Sow'd broadcast o'er mid-Hind's devoted land :
 Sangāla² to besiege he did command,
 And took that city from the Caytheans brave ;
 Hydraotes³ cross'd, he nill'd e'en here to stand ;
 But conquering still, did stem Hyphasus'⁴ wave,
 And for eternal Ganges, marching orders gave.

¹ The present *Chenāb* river.

² The *Sakala* of the Brahmans, and the *Sagal* of the Buddhists. According to both Arrian and Curtius, Sangala should be east of the Hydraotes ; but recent archæological researches (*Arch. Rep.*, vol. ii. pp. 192–200) identify it with the hill now called *Sangāla-wāla-tiba* to the west of that river, where the itinerary of Hwen Thsang (the Chinese pilgrim who visited it in 630 A.D.) describes it under the name of *She-kie-lo*, or *Sakala*.—*Vide* S. Julien's translation, vol. ii. p. 190 ; Arrian's *Anab.*, v. 21, &c.

³ The present *Ravi* river.

⁴ The present *Biās* river.

CXXXII.

But fearful tales of the Gangetic race—

Of Gangaridæ and of Prasii horde¹

Exceeding Porus' arms, now did debase

The Macedonian bow, pike, taj and sword;

Ne will'd they go to Ganges with their lord ;

But straight rebell'd, grown homesick, scarr'd and
worn

By Eastern war, rain, lowland flood and ford,

And freezing snows of Asian Alps forlorn.²

No end they hoped of wars that kept their wounds
fresh-torn,

¹ 80,000 horse, 200,000 foot, 8000 chariots, and 6000 elephants of war.—Plutarch, *Lives*, vol. ii. p. 749.

² Strabo (*Geog.*, xv., i., 17) says, "During the winter they saw . . . only snow," and "after their descent of the Hydaspes . . . it rained continually, and particularly during the blowing of the Etesian winds."

CXXXIII.

Nor could their mighty leader's facile speech
Or Jovian race, his stubborn troops persuade
Eastward to march upon the Ganges' beach,
The trans-Gangetic country to invade.¹
Grown grey in war, and wealthy by its trade,
Each trooper sigh'd for his dear native lands,—
Nor shared the conqueror's rage to roam and wade
Through woods and streams, o'er mountains, plains
and sands
To gain Alcides' shafts, with blunted, bloody brands.

¹ The fame of the might of Xandrames, or Agrames (Dhanapāla), demoralized the Macedonian army. It was believed this Indian prince waited to oppose Alexander on the Ganges with 200,000 foot, 20,000 horse, 4000 elephants, and 2000 war-chariots (Diod., xvii. 93; Plut., *Alex.*, 62; Curt., ix. 2). Lucan, following older writers, says that Alexander's arms found a limit on the Ganges.—*Phar.*, lib. iii.

CXXXIV.

Thus Alexander on the Indic shore,
 From his own troopers met his first defeat,
 And wrestled idly with stern Fate no more ;
 But gave the signal for the Greek retreat,
 And straightway mann'd the Macedonian fleet
 (Eight hundred ships, plus galley, raft and boat)
 And when Old Ocean the bright Sev'n did greet,¹
 The navy 'gan towards Patāla² float,
 And conquer'd on its way, three salvage tribes of
 note.³

CXXXV.

What time the Dog began his torrid reign,⁴
 Alexander reach'd the delta of the Sind.—
 Eftsoons they sail'd on Neptune's broad domain
 With Indus' south extremity affin'd :
 To Car-borne Neptune and his coursers finn'd,
 Great Alexander offer'd sacrifice
 Of slaughter'd Brahman-bulls from conquer'd Hind,
 And golden goblets, while his prayers did rise
 To beg that others mayn't exceed his enterprise.

¹ Setting of Pleiades = end of October (Strabo, xv. i. 17).

² *Patāla*, according to Arrian (in *Indic*, p. 314), signifies in the Indian tongue what *Delta* does in the Greek.

³ Viz., *Oxydracæ*, *Mallæ*, and *Sabracæ*.

⁴ Rising of the Sirius = end of July (Strabo, xv. i. 17). Alexander returned to Gedrosia in the following month (August 325 B.C.).

CXXXVI.

Gedrosia cross'd to Babylon he went—
The youthful Alexander—went to die.
India no more saw his advancing tent
The only capital of kingdoms high,
The only palace he did occupy,
This errant master of a throng of kings!
But Hellas leaves her culture far and nigh;
Each year the spade from earthen archives brings
The stone to which Greek Art through ruin, fondly
clings.¹

¹ Besides the Hellenic influence in the sculptures of N. India, the rock inscription at Khalsi sets forth, in the Indo-Pāli characters of Asoka, the names of the Greek Princes Antiochus I. (son of Seleucus), whose elephant symbol heads the inscription, Ptolemy (afterwards of Egypt), Antigonus (Satrap of Alexander's E. Provinces), Magas (of Cyrene), and Alexander the Great himself.—*Vide Arch. Rep.*, vol. i. pp. 244-48. The Indian prince called by the Greeks Sandracottus, whose daughter was married to Seleucus, has been identified by Sir William Jones with the Chandra Gūpta of the Hindūs. This was the same Chandra Gūpta to whom Seleucus ceded Alexander's Bactrian kingdom.

CXXXVII.

Though but one year in India he did stay,
Her lore impeyncts his image clear and bold;
Though Porus and his friend long pass'd away,
The Indian loves their story oft' retold,—
Nor will its thrilling int'rest e'er grow cold.
What here remains unwash'd by Time's rude wave,
As trophy of the Macedonian bold?
His votive altars¹—cities—all gone—save
These rivers, and a name²—perhaps his charger's
grave.

¹ Before leaving India Alexander built and dedicated to the gods twelve altars, of 50 cubits each.—Diodorus Siculus, i. xvii. c. 95.

² Bukephala.

CANTO II.

Canto II.

I.

'Twixt tribes Dress marks a gulf as wide as hades :

Important are the toilets that invest

The dusky gentlemen and dusky ladies,

When shapes of turbans male tribes manifest,

And with four sleeves Kashmir's nymph stands con-
No object mean for Ethnographist here [fesst—

To careful mark how Indic wights are dresst ;

For one coil more or less in their head-gear,

Or worn on right or left, clear marks the tribes who
wear.

II.

Pathāns¹ shave pates; but Sikhs² ne'er cut the hair—

Both turbans wear: one pointed, t'other round.

Bengalees³ always keep the head quite bare,

Nor cover it when May's suns scorch the ground.

The Bombay Pārsees⁴ with black mitres crown'd,
Are thus proclaim'd Zor'astrian Ghebers old

Who for their household gods a refuge found

In India's southern ports, when Islām bold

Made mosques of their fire-altars, moslems of their fold.

¹ Afghans.

² A warlike sect called *Sikhs* = "disciples," founded by Gūrū Nanak.

³ People of Bengal.

⁴ The original fire-worshippers of Persia, now settled in the S.W. provinces of British India.

III.

Where flow the boreal streams of bright Panjāb,
 The people in that cold clime keep them warm,
 Both sexes, in a common nether garb
 Which Britons "breeches" call, Indians *paijām* :
 Here ladies cross the steed without alarm
 Male-fashion; for, dispensing with a skirt,
 Their female modesty ne drees aught harm
 Nor can a gale of wind decorum hurt.
 Panjāb's amazonian daughters breeched are and alert.

IV.

These children of the North love, too, the *choga*
 Synonymous in use—almost in name—
 To manhood's robe by Romans call'd the *toga*
 (Maybe the source of both words is the same)
 Some women, too, whom public gazers shame.
 When outward bound, a long robe don and thin,
 Which through a network shows their eye's bright
 flame,—
 Nor bare exposed leaves one square inch of skin
 Als may this domino still in Pharian lands be seen.

V.

The dark Madrāssis¹ love bright, cheerful tints,
 And when this coast-town is on gala bent
 It can supply the Artist with some hints
 Of colors mass'd and relatively blent
 With the prismatic three predominant ;
 For blue and red and yellow dresses teem
 In *sārī*,² turban jacket free besprent,—
 Oft'times all three on single wight y-gleam,
 Or four if we their native black a color deem.

VI.

But further to the east—in Bengal's swamp—
 The peasant's wardrobe is far less replete ;
 Nor have they need of much Sartorian pomp
 Where fifty is the lowest Fahrenheit :
 Hence bare their heads, arms, bodies, legs and feet ;
 With small loin-cloth alone they are engirt.—
 The female's dress in one cloth is complete,
 Called *sārī* which “ does ” bonnet, jacket, skirt.
 The minimum of cloth and maximum of dirt.

¹ People of Madras, the southern province of British India.

² A single wrapper which clothes the women from head to foot.

VII.

These are the only national costumes
Bengalee ; for the hybrid dress of those
Above the peasantry, freely assumes
Our own Britannic articles of clothes :
Our shirt serves them for jacket,—lady's hose
Like histrionic "tights" worn, are their trews,
And reach up to their loin-cloth from their toes ;
Essential, too, are patent-leather shoes,
Wights paramented thus we clepe Bengal Babūs.¹

VIII.

Of toilets all of sweet and simple grace,
Which polyglot Hind's family can boast—
Or on her plain or mountain's top or base ;
Through her dependencies and many a coast—
The dresses of Kaspiria's² nymphs please most ;
And well this may be, sith it is but meet
For gems, when they are of a priceless cost,
Their casket or their setting, to be neat.—
Man's art should not his God's most beauteous works
defeat.

¹ An honorific prefix applied in Bengal to the gentry.

² Classical name for Kashmir.

IX.

This valley-nurtured beauty has inspired
 The weaver, milliner and 'broiderer:
 Their mutual emulation has been fired
 Against hair-dresser and the jeweller.—
 On this *chef-d'œuvre* each their arts confer :—
 The first,—soft, hairy *pasham*¹ weaves from goat
 That browses on far mountain's thorny fir ;
 The next makes a soft robe and loose, to float—
 That 'neath its falling folds, we all her charms may
 note.

X.

The weaver's and the tailor's work is done,
 In building the Kashmiri's pretty dress,—
 And the embroid'rer's nicer task begun
 Which adds not little to its prettiness :
 The ornament 'tis for him to express,
 And trace the palm-leaf and the serpentine
 Course of his Jhelam,² and the rose impress.—
 Most chief these objects three in his design,
 Wrought with gold, silver, silk and woollen strands,
 combine.

¹ The wool of which the famous Kashmir shawls are made ; it is the short downy hair next the skin of the Thebetan goat ; the longer hairs are used for a coarse fabric called *puttū*.

² The Hydaspes of the ancients. It is believed that the wavy scroll so much employed in the ornamental designs of the Kashmirians, was suggested to them by the very tortuous course of their river. The palm leaf and rose, more or less conventionalized, are also forms much used in Kashmir decorative art.

XI.

Wanton this love-lorn Nymph's conceit of dress :

To caftan *anga* called, four sleeves are sewn,—

One narrow pair, one pair wide to excess,

The former pendulous reach to her zone

In Summer ; but when Boreas has blown

His chilly blasts athwart her tender frame,

The narrow sleeves are used ; the wide hang down.

Thus formed the dress of damsel and of dame,

Of various stuffs and dyes, but mostly shaped the
same.

XII.

As are these maids, so are the men, and so

Their Eden—eke unmatch'd in semeliheed ;

Fain would the Eastern poet featly show¹

Its Mount sublime, or lake, or flower'd mead,

Or fruit-tree screen'd by the more lusty breed

Of elm or plane ; its gaily-dight, swift caique.

In Kashmir's vale, from true white Aryan seed,

The maids like Autumn-lotus of their lake

Bloom pink and white, and live for Love and Beauty's
sake.

¹ When the old traveller F. Bernier visited Kashmir in the suite of the Emperor Aurangzeb, all the local poets, and those with the Mughal Court, united their powers in extolling the valley. Some of these songs are still preserved and sung by the boatmen, &c.

XIII.

The further South and East we go we find
The men and women blacker grow apace :
Their features thick and rude, of coarser kind,
Presenting low types of the human race ;
More aboriginal customs interlace
Their lives, and certes fewer the dead words
In their vernaculars, with Sanskrit trace
Of origin ; nor folk-lore here affords
Such ready reference to their old Aryan lords.

XIV.

The thick-lipp'd, flat-nosed black of far Madras
Racial declension Southward culminates ;
The ebon man of Orissa's¹ morass
A like declension Eastward indicates,
And all 'twixt these points and the North-West gates
Of Aryan advent, in sure gradient proves
My observations : eloquent relates
The story of the Arya-Indian loves :
Of races (hate quench'd) mingling in dark ancient
groves ;

¹ Whence the Romans derived rice and the name of that grain : the *Tissana orissæ* of Horace.

XV.

These races have built Temples, Mosques, Topes,
 Shrines,
 And Tombs the largest in this world of ours,¹
 With richest sculpture—of most graceful lines;
 Sown sweet-lime-groves and jessmine-scented bow'rs,
 Where mazy avenue luscious mangoes show'rs
 As one rides through it on a journey bent;
 For botanist ne lack the plants and flow'rs
 Here Orient-hued, of winsome form and scent.
 Wouldst view profane or sacerdotal monument?

XVI.

They stud the plains of Hind North, South, East,
 West.—
 A few types and a few place-names, I owe
 The Rambler: I wis he may find the best
 At Delhi, Agra, Kāsi Khajūrho;
 (Of Northern Hind, to take an easy row,)
 But since this lay's no catalogue rhyme-dressed,
 I am contented here to try and show
 One or two things which have my soul impresst—
 The abstract one or two which represent the rest.

¹ If we except the Pyramids of Egypt, whose sepulchral nature is more than doubtful, there are no tombs as large as those in India. The Muhammadan emperors expended vast sums and great pains on their tombs, which they invariably built during their lifetime, appearing thereby to lay more store by personal supervision than filial piety. At Bijapur the tomb of Muhammad Shāh possesses a dome the span of which exceeds that of St. Paul's in London.

XVII.

Full many have chosen nameless sepulchres,—
Nor are they less immortal from that choice ;
Nor does the proud tomb lessen the distress
Of loving hearts, or soothe the wailing voice.
Yet Art, beautiful Tyrant! men rejoice
To serve thee, though thy dawning years made slaves
Of archaic men who ne loved mo the noise
Of storm-toss'd woods round their primeval caves,
And lief built dwellings, cloister'd aisles and vaulted
naves ;

XVIII.

Their sothfast independence then they sold ;
Strove in the whirligig of madding strife ;
Learnt barter, traffick'd, silver coin'd, and gold :
Some wealthy grew, some starved, resign'd their
life,—
No longer Nature fed their bairns and wife.
Art fell'd the woods,—Wealth, game and fruit pre-
served ;
The gin was wrought, the chain, the warrior's
knife ;
Equality was crush'd, grey beards youth served.
No boon unmix'd, still Art our reverence deserved

XIX.

What time her muses ventured on the marge
 Of heav'n, for their design to deck this site :
 Hast ever seen the moon-illumined Tāj?—
 The Tāj Mahal, whose heav'nly marble white,
 Outshines the silver of Diana's light ;
 Whose noble dome surveys broad Janna's¹ stream
 As it flows past the city Agra hight ;
 Whose panell'd walls and spandrels thickly teem
 With fair scarabs where onyx, jasper, agate gleam ;

XX.

Whose cypress-trees gaunt and funereal—
 A sombre contrast in this fairy scene—
 Cast one by one their shadows serial,
 Athwart the fountains their black walls atween.—
 A well-judged avenue, and fit, I ween,
 To indicate the pile : this is a Tomb—
 The finest in the world ! A king and queen
 Repose forgotten in its marble womb
 Whose valves all voices hush till Munkir² calls to
 Doom.

¹ The Yomanes of the ancients.

² According to Muhammadan belief, Munkir, the Angel of Death, will also call the dead from their graves on the Day of Judgment.

XXI.

I stand upon the square, white, marble base
 On which well-nigh three centuries ago,
 This royal tomb began to rise apace ;
 Those cypress-trees, the gardeners to sow,
 And India's emperor to bewail his woe :
 For Mūmtāz Begam his fair queen, then died—
 The queen of Shāh Jahān¹ was then laid low.
 Sarcophagi a pair, low down abide
 In which, life's passions fled, these two sleep side by
 side.

XXII.

Such are the antecedents of this pile
 Become etherealized by the fair moon :
 No water-laden moon of swampy Nile,
 Or that uprist the Roman marsh aboon ;
 But th' orb erst seen by Indian, Aryan, Hūn,
 Moslem and now by Frank,—this orient sphere
 Whose clear, crisp rays more bright than western
 noon,
 Enwrap this scene with silver far and near.—
 Ne hath this fairy scene the whole world round, its
 peer !

¹ The fifth Mughal Emperor.

XXIII.

Note this tomb's spandrels as they span its heights,
 And jewell'd arches rifled of their stones
 By Art's despisèd foes—cursed be their sprites!—
 The wondrous dome round which loud Echo moans,¹
 And four minārs at corners, crown'd by cones;
 Th' inscribèd, marble graves inside the tomb,
 Beneath which coffin'd rest imperial bones.
 I'll now e'en climb those minārs which proud loom,
 And stand above this attic, vast sepulchral room.

XXIV.

Hark! all is still, one only sound I hear:—
 The slow-flowing Jamna laving Agra's strands;
 Richards forget their gold, poor wights their tear;
 The city sleeps, and silent are the lands;
 Moonlit the Fort of ruddy sandstone stands,
 Enseems it that 'twas dyed in foeman's gore,
 Erst set abroad with matchets, spears and brands;
 Hush'd is the temple's bell, the muazzin's² roar,—
 Ere dawn, they'll ring and call the masses to adore.

¹ The cupola of the Great Taj building at Agra is noted for its echo. The Mullah in attendance can make his voice travel several times round the dome, and the sonorous Arabic words, "long drawn out," of the *Azan*, or Moslem call to prayer, are very effective when echoed round and round this enormous marble cupola.

² The priest who repeats the *Azan*.

XXV.

The air grows cold, the morning star appears.

Fain would I tell ere leaving this charm'd spot,
The lore related by its agèd seers :—

What riches, time, and pains the structure bought ;
And, when 'twas finish'd, how with probes red-hot,
The masons were made sightless by command
Of Shāhjahān : so hand-craft here begot
Withouten eyne mayn't toil in foreign land,
To reproduce this tomb which hence unique doth
stand.

XXVI.

The Tāj once seen, all other sights will bore ;

So Pilgrim, view it not till thou hast seen

Whate'er thou wouldst in India's vasty shore,

Else great sights seen before, seem after, mean ;

For naught can dree comparing with this scene :

The tombs of Akbar, Tughlak, Humāyūn,

Jahāngir and Sher Shāh, pleasure the eyne

Till one hath seen the Tāj by silver moon,

Then all things dwarf'd appear, and flee the memory
soon.

XXVII.

Delhi, an empire in an empire stands,¹—
 Its seven cities² their own tumuli,
 Guard jealous and y-bind in antique bands,
 The stores of truth that in them buried lie :
 Which of her sons with Fame shall we allie ?
 Could Gibbon's genius such silence indue
 With History's tongue, to tell how lived, did die
 Inde's Nero false, her Cincinnatus true ;
 Or her antiquity for moderns, to construe ?

¹ The dominions of the early emperors of India comprised but little besides the Delhi provinces ; Bengal, the South, and even the Panjāb being often independent.

² The Delhi ruins comprise the remains of seven distinct cities, as follows :—(1) Delhi Lālkot, (2) Delhi Rai Pithora, (3) Delhi Siri, (4) Delhi Tughlakābād, (5) Delhi Firūzābād, (6) Delhi Adilābād, (7) Delhi Jahān Panāh ; the present and eighth Delhi being a comparatively modern city, built by the Mughal Emperor Shāh Jahān and called after him Shāhjahanābād.

XXVIII.

Her founding in mirke Fable rests its base,
 Then minstrels her first story fabricate;
 Pillar and Rock—'scribed Edicts interlace
 With Numismatist's Art at later date,
 And build the superstructure of this State.
 Ne'er was Historic Pile so dark and bare:
 The shaft and rock, one brief tale oft' relate;¹
 Punch-marks alone old coins unletter'd bear;²
 The Chinese³ and the Greeks did monographs prepare.

¹ For the most part the Asoka inscriptions on the rocks at *Shāhbāz garhi*, Hazāra, Khalsi, and on the pillars at Delhi, Ararāj, Lauriyanavandgarh, &c., only repeat the fourteen edicts of Asoka. After examining various inscriptions on the Delhi monoliths, Prinsep wrote (in *Journal Asiatic Society*, book vi. 794) that they were "so precisely . . . duplicates" that it was not worth while to make separate notes on them.

² The oldest Indian coins are uninscribed, and only bear punch-marks.

³ Fa Hian travelled in, and recorded his impressions of, India in A.D. 400 (*vide* Beal's *Fa Hian*), and Hwen Thsang did the same in A.D. 634 (*vide* Julien's *Hiouen Thsang*).

XXIX.

Indian Historians praised their master's reigns :
 The 'Utbi¹ but their Mahmūd's victories tell,
 While Chand² sang Prithvi Rāj in fabled strains.—
 The Hindu ne'er was free since Prithvi fell,
 Until frail vessels brought o'er briny swell
 The British Hercules, his chains t' unbind
 From galling rock of slavery—deepest hell !
 And vulture of intolerance ; his mind
 Enriching, and his conscience leaving unconfined.

XXX.

Hoar tombs and ruins follow tombs and ruins
 Of granite, brick and marble strewn around
 In awful waste. The pilgrim tramples who wins
 His way o'er this dead and entombèd ground
 Hulster'd beneath sev'n cities, many a mound
 And barrow, undulating like a sea
 Of desolation. Here and there are found
 The idol's shrine or broken effigy ;
 The valvarte, keep, or dome crown'd with the pépul
 tree.³

¹ 'Utbi was a contemporary historian of Mahmūd of Ghazni.
 —See Sir Henry Elliot's *History of India*, vol. ii. p. 429.

² The Hindū bard Chand chronicled the deeds of the last
 Hindū Emperor Prithvi Rāj, the Chohan, in a poem called
Prithvi Rāj Raisa.

³ *Ficus religiosa*, a tree whose roots are very destructive to
 old buildings.

XXXI.

Such (Delhi now) was Indraprastha old
 Which Yūdhishthra three thousand years ago,
 Forsook for heav'n, we're by the bard told,
 Who sang the wrastling hero's club and bow.
 What time Vikrāma¹ sway'd for weal or woe
 This Indic realm when lived her nine great sons²—
 Her nine gems whose light shall for ever glow—
 Thence 'twas, her present name of Delhi runs³
 To our own day: two thousand hot meridian suns;

¹ Vikrāmaditiya, founder of the Vikrama Samvat or era of the Hindūs, whose initial year is 57 B.C.

² The Court of Vikrāmaditiya boasted the most brilliant galaxy of genius possessed by any nation at one and the same time; these gifted men were called "the nine gems of Vikrāma's crown," and included among their number the Indian Shakespeare Kāli Dāsa, author of *Sakuntala*, &c.; Varaha-Mihira, the astronomer; Amara Sinha, author of *Umar Kosi*, &c.

³ Rāja Dilli was a tributary of Vikrāmaditiya, and reigned in Delhi. According to one tradition, it was after him that this city was named. Another tradition which seeks to account for the derivation of the name relegates its origin to the eleventh century A.D.

XXXII.

Thence slept the city her historic sleep,¹
 Deserted and unknown eight centuries long ;
 She was repeople then—her slumbers deep
 Were snapt by soldier's trumpet, temple-gong,
 Brick-burner's and stone-cutter's busy throng,
 Rebuilding her forgotten structures fair :
 The Dwelling, Temple, Fort and Castle strong,
 For Tomar king whose noisy smiths prepare
 The mighty Iron Shaft² his glorious name to bear.

¹ Delhi was deserted and unpeopled for 792 years—from 57 B.C. to 735 A.D.

² The inscription on this pillar calls it the "arm of fame" (*Kirtti bhāja*) "of Rāja Bhava" (or Dhava), and the letters cut upon it are called "the typical cuts inflicted on his enemies by his sword writing his immortal fame." It further records that "he subdued a people on the Sindhu, named Vahlikas, and obtained with his own arm an undivided sovereignty on the earth for a long period." Princep refers the pillar to the third or fourth century A.D., but Thomas considers that this is "too high an antiquity for the style of writing employed on the monument." I agree with the last-named authority: first, because the only dated inscription on the monolith bears the name of Anang Pāl, a Tomar prince, one of whose numerous titles or names may have been Dhava or Bhava—this inscription is dated in Samvat 1109, or A.D. 1052; second, because universal tradition assigns the pillar to the Tomar Dynasty, and connects its erection with the refounding of Delhi.

XXXIII.

The ancients lack'd not Vulcan's fiery rage,
 Nor have we moderns Chares'¹ art surpass'd :
 We're told in Hiouen Thsang's² interesting page,
 Of sev'ral Būddhist, metal figures vast ;
 But these colossi whether wrought or cast,—
 Whether of Phœbus or of Būddha tell,
 Were built in pieces, then, with clamps, made fast ;
 Of brass or copper, hollow, hence they fell.—
 While Delhi's solid shaft of iron has stood so well ;

XXXIV.

This iron pillar commemorates the rise
 Of Delhi from her long and death-like sleep,
 And Time's all-withering hand, its iron defies
 As prophesied by Brahmans learn'd and deep,
 Who told the Tomar king : if he would keep
 The State for ever in his family,
 He should a mighty iron shaft y-steep
 In blood of gorgon head of Vasuki
 The King of Snakes whose head bears upright Earth
 and Sea.

¹ The Rhodian who built the coiossus of Phœbus at Rhodes.

² Julien's *Hiouen Thsang*.

XXXV.

The Raja when this stake was hammer'd down,
 Had it exhumed, for still he disbelieved
 The Brahman's lore till it right leal was shown,—
 This heresy anon full-sore him grieved;
 The shaft withdrawn, the serpent swung relieved,
 Groan'd thund'rous loud and made the earth to quake;
 The column's foot when it was upward heaved,
 Dripp'd blood-red from crest of that horrent snake;
 The awhap'd king afresh, the Brahman's rede did
 take.—

XXXVI.

But whereas first this column firm did stay,
 It now stood loose, and thus the prophet said:
 "When it stood firm, the State was firm for aye,—
 Now that 'tis loose,¹ it will be conquer'd
 By wasting, horrid wars gory and red,
 Waged first by Chohan, next by far-off Turk."
 What time the Moslem conqueror's² triumph led
 Him past this shaft the conquer'd Hindu's work,
 He bade them spare from ruin its solemn form and
 mirke,—

¹ "Loose" in the vernacular is expressed by the word *dhilli*, to which the foregoing legend seeks to assign the origin of the name Delhi—*i.e.*, the unstable or loose kingdom.—See *Archæological Survey of India Reports*, vol. i. pp. 132-231. The legend is locally sung.

² Mahmud of Ghazni.

XXXVII.

And at his bidding temperate and sage,
 Was spared to us this lonely monument :
 The only work left of the Hindū age,¹
 Of those which to this Delhi glory lent ;
 An iron bar which closely doth cement
 The present with the past—an iron page
 On which the cit' of Hindū Delhi bent
 Eyes which nor read Islam's approaching rage,
 Nor dreamt of Tartar play'rs upon old Delhi's stage.

XXXVIII.

Nathless these desecrated pillarettes
 Were torn by Moslem hands from Hindū shrine,
 To hold the arch of Saracenic frets,
 Or stand degraded in the cloister'd line.
 Albeit they full gracefully combine,
 They're spoils of twenty-seven temples² wreckt
 To form this Congregational Masjid fine,
 Of Kūtb-ud-din the emperor elect—
 The patron digne, of India's cunning architect—

¹ The Asoka monoliths, though older, were brought by Firūz Shāh from Topur, and, therefore, did not originally belong to Delhi.

² An Arabic inscription over the eastern entrance to the celebrated *Jama-masjid*, "congregational mosque," (in whose courtyard the Iron Pillar stands) informs us that the materials for its construction were obtained by the demolition of twenty-seven idolatrous temples, each of which had cost twenty *lakhs* of *diliāls* = 40,000 rupees ; the whole twenty-seven must, therefore, have cost 10,80,000 Rs., or £108,000.

XXXIX.

Amid its screen toforn of Holy Land
 Islāmite—Mecca—therefore, facing West,¹
 This prince design'd a pointed arch to stand ;
 But Hindū masons no true arch possesst,
 Of radiating voussoirs. But being presst,
 They built the arch with horizontal course
 Like their own ; but the conquerors gave no rest,
 And lief taught them—perchance by bribe and force—
 To raise the true arch form'd from Saracenic source.

XL.

Its giant arch and cloister'd majesty,
 Surpass all other mosques tho' larger they ;
 The graceful wealth of floral tracery
 Which decks its walls, is mellow'd by decay.—
 Sev'n centuries have fail'd to brush away
 Façade so noble pierced by arches five.
 Walk in, behold in beauteous aisled array,
 The stolen Hindū-pillars which contrive
 To bear their spoiler's roof.—May God his spirit
 shrive !

¹ The Indian Musalmāns always face due west when praying, as their *Qa'ba* or Prophet's tomb in Mecca bears west of India. The screen wall or *sanctum sanctorum* of the Indian mosque is, therefore, always on the west.

XLI.

Although a Moslem and a tyrant he ;
 Though lowly born in serfdom's foul abyss,
 He rose to Empire from base Slavery ;¹
 He taught to form the pointed arch,² and this
 Mosque built ; and a far greater pile I wis :
 A tow'r sublime, imperial, dignified ;
 A tow'r which rears its head the clouds to kiss.
 I gaze as on this spot I ling'ring bide,
 On the high'st column standing in this world so
 wide—

XLII.

Magnificently simple and severe,
 Its beauty equals its high altitude—
 Two-fold of Campanile.³ And lo ! from here—
 From its sixth storey, what a scene is view'd !
 An arid waste which king and courtier strew'd
 In ages past with their entomb'd remains
 A field of marble domes,—no trees intrude
 To shade the Dead or cool the burning plains,
 Erst cool'd by fountain's spray ; entranc'd by dulcet
 strains.

¹ The Emperor Kūtb-ud-dīn Aibeg was originally a slave, and the first of the Dynasty of Slave Kings.

² We have no authentic specimen of the true radiating arch in India before the advent of Kūtb-ud-dīn Aibeg.

³ The Kūtb Minār is 238 feet and 1 inch high.

XLIII.

Foundations of proud palaces retire

In mute adversity, from modern gaze,
And patient lying for ages, they acquire

A darkling, tangled shroud of jangal bays

To hide the bitter wreck of past sweet days :

No dewy welkin tears e'er reach th' abyss

Of their mirke gulf whose dry heart slow decays,—

Nor former prank and pride their falls y-lisse.—

The palace echoed songs, in whose mound serpents hiss.

XLIV.

So human wrecks in woods—on oceans—hide,—

Or ice-bound steppes ; for respite from the hell

Of prying eyes ; to nurse Despair and bide

Stone hard of heart. Whereas once soft dewes fell

From kindly, human springs, this briny well

Is seal'd for aye 'gainst tearful balm for woes ;

And in its midst frozen and stagnant, dwell

The serpents of fell Callousness—nor throes

Nor struggle one they make which animation shows.

XLV.

Yes, wide the view from this Tow'r Kūtb¹ call'd,—
 Whose attic crown rear'd proudly in mid air,
 Erst bore the Mullah who, hence, loudly bawl'd
 To call belated worshippers to prayer :
 Its head is wrought of spotless marble fair ;
 Its foot polygonal, of red sandstone ;
 Its tiers, lines of ornate inscriptions bear
 In Arab's guttural tongue from India flown.
 God's nine and ninety names² are in these writings
 shown.

XLVI.

Although the legend's wrong, and Hindūs err
 In claiming for their king, this noble tow'r³
 Wherein the only Hindū sculptures rare,
 Were robb'd from idol fanes by Moslem pow'r
 And utilized in their triumphant hour ;
 A kindly fabrication 'tis, and tells
 How Prithvi Rāja built it as a dow'r
 For his fair child to view the land where dwells
 Old Ganges sacrosanct in wooded banks and dells :

¹ *Kūtb Minār*, called after its builder Kūtb-ud-dīn Aibeg, first Emperor of the Slave Dynasty. It was built as a *Mazīnah*, or prayer tower, whence the Faithful were called to pray in the neighbouring mosque.

² The Muhammadans have ninety-nine names for the deity.

³ The Hindū origin of the Kūtb Minār, founded on mere tradition, and in opposition to all direct evidence, archæological or otherwise, has been finally refuted by the best authority. Gen. Sir A. Cunningham (*Archæol. Reports*, i.), Col. Sleeman (*Rambles of an Indian Official*), &c., prove beyond doubt that the building is entirely of Muhammadan construction.

XLVII.

Love, sov'reign Love, thou all-inspiring spring !
 Or wat'ring flow'rs of calm paternal growth,
 Or thornèd, Paphian rose whose cruel sting
 Inflames desire. Sublime thy functions both.
 Sublime and vital theme which ever doth
 Teach minstrels sweetly to attune their lyre
 For song straight from the heart, and they are loth
 To leave thy praise, nor do they ever tire
 To sing sweet ladye love, or fondly doting sire ;

XLVIII.

So blame not Hindūs for their Nation-pride.
 But Islāmitish is the Kūtb tower,—
 May be the Hindūs myriad hands, supplied,
 Whilst Pathan Masters gave the thinking power,
 For this sign of Islām's proud blooming flower.
 A furlong to the North, behold that token
 Of frail and restless Man's ambition, cower
 And shrink into the dust ; that ruin broken¹
 To top the goodly spire of Kutb was bespoken.

¹ The Tower of Ala-ud-din, which, though its foundation is larger than that of the Kūtb, was never finished. Amir Khusru (*Tarikh-i-Alāi*) states that Alauddin ordered the circumference of the new Minār to be *double* that of the old one, and to make it higher in the same proportion.

XLIX.

Kutb's projecting balconies, eke, bear
 Some *data* of Art Patrons of each Age,
 Who did the minar build, als gar'd repair
 Its wounds when giant-like it war did wage
 With elemental fone whose spleen sans-gage
 Of lightning, thund'ring earthquake and bleak wind,
 Uncrown'd it by their unrelenting rage,
 Or broke what wise Pathān whilome design'd :
 'Mid divers patron's names, Firūz Tughlak's we find,

L.

Who brought from Topur those two pillars tall,
 Which bear the Edicts of the Būddhist king
 Asoka, to adorn his Capital
 The largest of the sev'n ;¹ yet ruins cling
 To its old site, and show within the ring
 Of its marr'd battlements, what now remain
 (Each day their crumbling atoms taking wing)
 Of Sable Mosque,² Canal to wet the plain,³
 And Columns, Palaces and Tombs of this great reign.

¹ Firūzābād.

² The *Kāla* "black," or *Kalān* "great" Masjid.

³ Firūz Shāh drew this great canal from the Jamna to Firūz-ābād, and it is yet in use, under the name of the Western Jamna Canal, after a lapse of 520 years.

LI.

Beyond these buried Cities of the Dead,
 The teeming, busy, living Delhi stands :¹
 Built by that King in Agra buried,
 Hight Shāh Jahān. As far as eye commands,
 The Palace, Mosque, Lyceum, share the lands
 With Bath, Mausoleum and mighty Fort.—
 On elephants of stone placed on both hands,
 Are warriors of stone to guard the port :
 The sculptures of the Braves who led Chitor's cohort.²

¹ The present Delhi, called Shāhjahānābād.

² Of these statues Bernier wrote in 1663: "I find two great elephants of stone on two sides of one of the gates. Upon one of them is the statue of Jamel [Jaimal], the famous Rāja of Chitor, and upon the other that of Patta, his brother. These are the two gallant men that, together with their mother, who was yet braver than they, cut out so much work for Eckbar [Akbar], and who, in sieges of towns [that of Chitor] which they maintained against him, gave such extraordinary proofs of their generosity that at length they would rather be killed in the outfalls with their mother than submit; and for this gallantry it was that even their enemies thought them worthy to have these statues erected to them. These two great elephants, together with the two resolute men sitting on them, do at the first entry into this fortress make an impression of I know not what greatness and awful terror."—*Voyages*, F. Bernier. A more detailed account of the famous Rājput heroes, Jaimal and Patta, who defended their native Chitor against the Emperor Akbar's siege, may be seen in Tod's *Rājasthan*. These sculptures were removed by Aurangzeb, and are now in a mutilated condition in the Delhi Museum.

LII.

Anent the Westward confines of Bengal,
There is a tank, vast, deep and clear whose sheet,
And stilly—maugre tide or rise or fall—
That waters Sasserām and cools its heat,
Which town of yore was fiery Pathan's seat,
Who wrenched the Empire from Great Humayon,¹
And as their chief, one Sher Shāh² brave, did greet,
Who carved his way to Delhi's mighty throne
And made Great Aryavarta's mounts and meres his
own.

LIII.

Mid this tank is an artificial isle
On which a grandiose sepulchre doth rise,—
A monumental and a graceful pile
Here that which was Great Sher Shāh now low
lies :
Who bought with scot of sabre India's prize !
The structure—domed, Saracen in design—
Staunch bides and nigh four centuries defies,
And does the Sepulchre with Mosque combine ;
The pointed, nichèd mosque inscribed with sacred line.

¹ The second Emperor of the Mughal Dynasty.

² Afterwards Emperor of Delhi and founder of the Pathān
Dynasty of Sūr.

LIV.

I, charm'd with the position in mid-stream,
In one of the Kiosks flanking this Tomb,
Did rest my weary limbs—nor did good deem
To end my stay, but here e'en made my home
Through Winter's cold when mostly I did roam.
Sher Shāh, a rural swain, once till'd those leas
Round this royal tomb.—He changed his peaceful
home
For stormy throne, and ample glebes and ease,
For kingdoms and a hell-thirst others hearths to seize

LV.

By plot and plan, fear, hardship, brond and strife
He also changed a calm serene demise
Amid his offspring, after long-drawn life,
For mangled death and none to close his eyes,
At Kalanjar's great siege. Yet he was wise
As worldly-wisdom goes, and a good son
Who caused yon tomb near his first home to rise
O'er his old father clept the Sūr Husson,—
A goodly structure domed with scrolls its soffits on.

LVI.

Not far hence, and where Kymūr's chainèd hill
 Approaches golden Sona's¹ waters broad,
 And its tax pays—full many a crystal rill
 Converging South-East from their mountain horde,
 And filling Aosan's tributary ford
 That marshals its recruits to Sona's flood ;
 There stands a mountain fort whose happy lord
 Was whilome deemed secure from deeds of blood ;
 Nor dreamt of future wreck, nor fear'd the conquering
 brood.

LVII.

This fort's acclivity steep, did afford
 Safe sanctuary from the invading wight ;²
 Herds, flocks and horses batten'd on its sward.
 Tough burlèd guards nathless watch'd day and night
 On Rohtasgarh, (eke so the fort is hight,) ³
 Enheeding most the faytour enemy
 Ne winding beme, but hulstered safe from sight.
 The guards y-wreen in armour boune to sle,
 Stood in the massy portals mirke and ruin'd to see.

¹ The river now called *Sona*, which in the vernacular means "gold," derives its name from the bright yellow hue of its sands. Its old Sanskrit name is *Hiranyabāhū*, or the "golden armed"—the Erranoboas of Arrian.

² The fortress of Rohtāsgarh was taken by Sher Shāh from the Hindūs by treachery, A.D. 1538. It was always deemed impregnable to fair assault.

³ After *Rohitāswa*, son of *Harischandra*, one of the early solar kings.

LVIII.

Of water, too, an ample stock is here :

Protected by the out-work's vast extent,
Are six tanks lotus-grown, wholesome and clear ;
So the besieged drought never may lament.—

Nor lacks it storehouse ample, provident,
In which ant-wise do men painful inhume
For Winter or for War, their nutriment—
The golden grain which they are to consume—
And paying themselves for labor past, Earth's debt
resume.

LIX.

The nine leagues¹ of circumvallations old,
Which erst did crown this mountain's steepy brow,—
And conquering lust of fone in bounds did hold ;
Are tott'ring and disjointed, crumble now.—
While two gates biting th' ancient dust low bow,
And arches with their keystones loosen'd stand ;
The goat, the buffalo, the calf and cow
Now in the labyrinthian dwellings band :
The halls where princes ruled, these cattle now
command.

¹ The hill fortress of Rohtāsgarh is twenty-eight miles in circuit.

LX.

And Palaces there are where cunning Art
Has sculptured in fantastic forms the stone
To pillars, lintels, consoles to impart
The grace possess'd by Eastern craft alone—
A craft now long deceased and which we moan.
Nor is the best in Rohtas fortress found :
The craft that shaped the Tāj's marble cone ;
The craft that with the Kūtb minar bound
The clouds, whose head surveys old Indraprasth
around.

LXI.

On Rohtāsgarh the architectural works
Or Palace, Vault or Gate more humble were
Than those of Northern Hind where grandeur lurks ;
For Bengal cannot to the North compare—
The North where everything is great and fair.
Perhaps the tallest pile this rock enshrouds,
Is called by the ambitious name and rare,
Of *Dal Bālul* or "Palace of the Clouds."
Some others, too, are found, palatial abodes.

LXII.

A City once for nine good leagues around,
And every inch we tread proclaims this fact,
And shows this fort was once dense-peopled ground
Where citizen and hind did think and act,—
Nor busy traffic, nor broad fallows lackt :
The former's haunts—what erst was a Bazār—
Is mark'd by ruin'd mounds right closely packt,
And stretching round the Palace wide and far,
Long wreck'd by the red-handed, selfish fiend called
War.

LXIII.

The bawling trader crying his good wares ;
The constant hum of the bee-hive-like street
The Hindū's ringing, Moslem's crying prayers ;
The clatter of the laden cattle's feet.—
Anon the vaishya¹ singing ditty sweet.
All sounds familiar in an Indian crowd,
That *still* would ring here were not Time so fleet :
Alas ! sounds ages still'd and scenes low bow'd
In dust, and dense o'ergrown with tangled forest
shroud.

¹ The Indian dancing and singing girl.

LXIV.

The corn-exchange and grain emporium great
Supplied from *intra mural* steepy soil,
The cavalry of this now sleeping State ;
For meadows here erst found the peasant toil
To plough and reap them of their precious spoil.—
This colony supplies no longer corn,
Three hamlets small now stand a mocking foil
Amid this mountain wilderness forlorn
Where wild beasts prowl at night, and crouch in ruins
at dawn ;¹

LXV.

Where the prehensile ape's uncanny grin,
Or piercing screech of the disturbed owl
That slept its day-sleep some hoar fane within ;
Or rock-girt, starved hyæna's dismal howl—
Or song occasional of airy fowl,
Are all the sights and sounds now known up here :
I see or hear naught else, save, as I prowl,
My footsteps sounding strangely on the ear,
Thus Echo warns intruders off these ruins drear.

¹ During a stroll over this fortress, I entered a small, ruined mosque, and saw the self-evident signs of a recent struggle between a tiger and a cow or bullock; there were the clearest impressions of the tiger's feet with spurs deeply incised in the rain-softened ground; and, scattered around, and not yet stripped of their fleshy covering, were bovine bones, some of the thinnest being bitten through.'

LXVI.

Things are best limn'd by antecedent aid :
Midnight enwombs th' embryo of the dawn ;
Nor are they best that are of greatest lade,—
Of equal brightness is the rosy morn
Of moonlight or of pitchy blackness born.
The sire and dam foretell the unborn steed ;
Plough'd fields suggest to us ripe, waving corn.—
How vividly we see plants in their seed ;
Bare names present their concrete forms with lightning speed.

LXVII.

True, too, though far more rare, the microscope
Of retrospection as when ruins grey,
Give up the letter'd pediment or cope
That tell of times and actions far away ;
But when things moved much as they do to-day.—
For Man the ruling genus of this sphere,
Was e'er the same : on his own kind did prey,
And as the whole race common things hold dear,
The luxury of kings is from hind's low career.

LXVIII.

These hoary phantoms of a long-dead Past,
A great relief it is to leave behind,
And wend anent the fortress' brink at last,
And banish the grim spectres from the mind.
Not least though last, this view where Nature kind,
Is blent with rural, humble, village life ;
From hence how great a scene the eye doth bind :
There humble villagers live free from strife,
Withouten fort or wealth to tempt the victor's knife ;

LXIX.

Down this rock's shaggy sides and wood-clothed spurs
Around which hangs a teeming forest thick,
And, as we further gaze, these woods disperse
Giving place to field and wattled cote and rick,
Where following the pathways, we can pick
Out villages sown broadcast o'er the plain
That stretches to Son's¹ flood as running quick,
It binds the landscape with its golden chain,
And with its waters kind, doth succour the young
grain.

¹ *Sona* = golden.

LXX.

Trans-Sona-wards let us still further gaze,
 Where stand the misty, blue and cloud-like hills
 All blent, as Turner loved to paint, in haze—
 Or to the west where *Koēl's*¹ many rills
 Embrace the Son whose married body fills
 More amply his now nuptial golden bed,
 Whose flood has strength for myriad water mills
 When *Sūrya* India's mighty streams hath fed
 With thaws of Northern glaciers bounteously shed.

LXXI.

'Tis sunset, and a hundred oxen white,
 Slow wend their way through clouds of golden dust,
 And as they near Aosan's ford—within sight
 Of its bright sand, and when they leave the crust
 Of solid earth, they take positions just:
 The better-educated take the lead,
 Whose training's so judiciously discussd
 That ere they reach their cotes and ere they feed,
 Each pair draw home inverted ploughs—nor guiding
 need;

¹ The junction of the Koel and Son rivers occurs about six miles to the south of the Rohtas fortress, from whose brink it can be seen, and adds much beauty to this immense stretch of landscape.

LXXII.

But freighted thus with two ploughs 'twixt each pair,
They march in stately order homeward bound,
And wade the ford breast-high, or swim the weir;
Until their homely village-cote is found,
And ploughs deliver'd to their lords quite sound.
In this way do the steers much labor save
The painful hind, who, having tilled his ground,
Feels that his work is done, and, though a knave,
Walks home not laden beast-wise, but erect and brave.

LXXIII.

Not so the buffalo's dull-witted race
Of sable hue, sparse-bristled like the boar;
As through the fields a-dust, their plunging pace
Naught tarries as they canter to the shore,
And with a huge splash dive—are covered o'er,
And leave dry but their nostrils to respire;
Nor do they hurry out their bulk before
They have well soak'd, and well cool'd is their fire,
When 'out they grunting crawl, and reek of ooze and
mire.

LXXIV.

Unwieldily they troop along, and find
Each their respective hamlet known so well,
Whose smoke obscures the ruddy sky behind,
And sure their hard-earn'd welcome doth foretell ;
As busy housewives, warn'd by cattle's bell
Of bread-winner's and their steer's tired return,
Light cow-dung fires¹—draw water from the well—
And careful stir the rice, or the milk churn ;
Nor suffer wheaten cakes for their lords' feast, to burn.

LXXV.

The bullock-herd from lusty parents born,
Doth leave his field-couch at the hour of two,
And midst his loud-lung'd carol to the Morn,—
Dark be the night or Dian old or new—
His kine to yoke he hastes ; his gods to sue
To spare him from preying beasts that crouch in
shade,
And then with blithesome heart, to strong health
due,
He drives. His bullocks, bells and song invade
Night echoes, as they draw a-nigh and then slow fade.

¹ The sun-dried ordure of kine is used in Bengal as fuel.

LXXVI.

Wouldst read the Hindū's customs, gestes and rites?
Then haunt the river, village-tank or lake :
Fair Water, as the emblem pure, invites
These children dark their joys and woes to take
To floods whose lowest depths they loud awake
Or with the wedding timbrel or the dirge ;
Some also to the stream food-offerings make
Of kneaded maize roll'd round, which, from the verge,
They fling in middle stream, though Famine thrift
may urge.

LXXVII.

The bridegroom hither brings his Brahman guest
Who on the bank squats with voracious jaws—
The greedy Brahman, India's greatest pest,
Who with his rites and sacerdotal laws,
The simple, toiling, layman overawes,
And claims the first-fruits of his sweaty pain ;
The Brahmans know not tillage, crafts or wars,
Nor add one *paisa*¹ to the common gain ;
But drone-like, live at ease, and birth superior claim.

¹ One *paisa* = something less than a halfpenny.

LXXVIII.

Queen-gaited damsels, too, wilt hither find
At dawn and curfew-time, with earthen vase
Which they bring on their heads or with arms bind,
And seek fresh water singing merry lays.—
Thus useful they pursue their quiet days ;
Wending their way from well and tank at dawn,
They sift and sort the flour, pulse, rice or maize,
Or wind the distaff—duties custom-born—
And share pains with their lords true loved though
lowly born,

LXXIX.

And hither, too, the wailing mourners come :
The filial pilgrims in Old Ganges' stream,
Parental ashes launch to stygian doom,¹
Returning weary of their grief to dream ;
Meantime the dames bereaved, with wailing scream,
Their mourning rites commence—are purified
From Death whom they ten days defilement deem :²
Death whose shafts them from their loved ones,
divide—
And bathing, 'neath the flood their comely, dusk limbs
hide.

¹ The Hindūs carry the ashes of their cremated relatives for hundreds of miles in order to throw them into the Ganges should circumstances prevent their dying and being burnt on the banks of the sacred river.

² A house is defiled by death for ten days, after which the Brahmans purify themselves by touching water ; the Kshatriyas by handling their weapons, horses, or elephants ; and the Vaisyas by seizing the reins of their plough oxen.

LXXX.

Mai Gangā ki jai ! Gangā mai ki jai !!

“Long live maternal Ganges!” Pilgrims sing
 As with tired, shuffling steps they wend their way—
 Dust-cover’d, foot-sore, worn, their burdens bring
 As offerings to those shrines,¹ and cheerful cling
 To long road leading where in distance looms
 Their Bourn, rewarding miles of suffering
 By its mere sight: the City which y-dooms
 To shriving fire, the pilgrim weary, and entombs

LXXXI.

His ashes in the sacred Ganges’ stream.

On, on, a few steps more,—poor, stricken one!
 Thou *shalt* attain the prospect of thy dream;
 A triumph over agonies hast won
 By Faith,—thy sicken’d carcase hast dragg’d on
 O’er miles of torrid ground from furthest shore,
 Here to repent, die, burn, gain Ganges’ bourn.
 The Ash, Fire, Water, Air, reclaim their ore
 From which evolved thy mundane hour of Life, now
 o’er.

¹ A portion of the income of every pious Hindū is periodically carried by him and offered up at the shrines at Banāras; indeed, the priests, who form a large part of the population of this city (a city of temples), depend upon these offerings as their sole means of support.

LXXXII.

O Pagan's Hope, Hindoo's Jerusalem !

Kasi !¹ to Aryas holiness supreme—

As our Life Waters, swarthy Moor's Zemzem,²

So Hindoo's Ganges³ is his vital stream—

The Western Pilgrim though he may not deem
Thee sacred, views thy bright-reflected reach,—

Thy whiten'd tow'rs and golden domes a-gleam ;

Thy flights of stone steps tiering to thy beach ;

Thy temples, shrines and schools where priests their
scriptures teach ;

¹ The present form of *Kāshyapūra*, the sacred city built along the banks of the Ganges, and called by Muhammadans, Banāras, from the names of two adjacent streams—viz., *Varana* and *Asi* = *Varanāsi* or Banāras.—See *Archæological Reports*, vol. xix. p. 60.

² The well *Zemzem*, whose water is deemed holy by Mussalmāns, on the road to Mecca (the Macoraba of Ptolemy).

³ According to Hindū mythology, the Ganges emanates from Kailāsa (also called Ganapārvata and Rajatādri = “silver mountain”), the high mountain situated north of the Manasa Lake in the Himālaya Range, which forms the throne of the Hindū Mountain-deity *Śiva* or *Malādeva* = “Great God.” Compare with Rev. xxii. 1 ; Ps. xxxvi. 9 ; Jer. xvii. 13 ; John iv. 10, &c.

LXXXIII.

The palaces by Hindū princes rear'd
 Along thy banks, full elegant and high,
 With balconies in Sacred Ganges pier'd ;
 To which their builders come when Death is nigh.—
 Or great or mean, all come to thee to die !
 When Age doth wear, Ambition cloy, or Sin—
 Or Superstition black—doth terrify ;
 Sated with this world's vanities and din,
 They come to thee, and last austerities begin ;

LXXXIV.

For thou art as their Jordan,—they to thee
 As Israelites of old, and, like them, weep
 Bow'd low upon old Ganga's sanctuary,
 And here their last, repentant vigil keep ;
 Well knowing that long ere Sūrya's coursers¹ peep,
 The Soul will quit this mansion, and go—where ?
 Ah ! where ? Not e'en Puranic learning deep,
 Quite drives from ebbing hearts this doubt—the care
 Which makes pale Death so grim, the dirge so dread
 an air.

¹ *Sūrya* is the Hindū's sun god, and, like the Phœbus of the Greeks, is represented, both in the Indian's writings and sculptures, as drawn in a chariot by four horses, *açvins*. A bas-relief in Būddha Gāya shows *Sūrya* driving his chariot-and-four attended by two archers, who shoot arrows (typical of the sun's rays) down from right and left.

LXXXV.

Banāras *lives* with idols—here inshrined,
 Do flourish three-and-thirty-million gods¹
 In temples Golden² and of every kind
 Of architecture.—Here Vaishnav temp' nods
 Its pinnacle,³ and there the trident⁴ rods
 Of Śaivite creed, y-crown some goodly fane
 Whose sandal-painted priests from Ganga's floods
 Ablutions bring its lingam⁵ o'er to rain;
 While priests in Vaishnav shrines, chant Jayadeva's⁶
 strain.

¹ *Tetis Karor Davata sthān*, "The place of 33,000,000 gods" = the present Hindū Pantheon. Formerly the Indians had but thirty-three gods—eleven in heaven, eleven in the clouds, and eleven on earth. "Ye Asvins, come with the three and thirty gods."—*Rigveda*, i. 33.

² The Golden Temple is the most famous in Banāras.

³ & ⁴ The temples of the two sects of Brahmanism (*i.e.*, those who worship Vishnu = *Vaishnūvas*, and those who worship Shiva = *Śaivites*) are distinguished by the former having *kalsas*, or ornamental pinnacles, on their steeples, and the latter *tīrsūls*, or tridents, on theirs.

⁵ These *linga* (φαλλοι) are the only statues in the Śaivite temples, though the elephant-headed *Ganas* is often sculptured over the doors.

⁶ The celebrated hymnologist of the Hindūs.

LXXXVI.

A league North of Banāres' sacred grove
Where musing Brahmans pleasaunce take 'neath
palm—
And in the cooling shade of plaintains rove,—
The Buddhist Teacher first received his alm ;
And on the site where meditating calm,
For years he sat down looking to the West,¹
His followers raised a tow'r, and hither swarm
For ages past on pilgrimage, to rest
Adoringly on knees low bent, with lotus presst

¹ Fa Hian, who visited Sarnāth in the beginning of the fifth century A.D., wrote that when Būddha began to turn the Wheel of the Law he sat down here looking towards the west.—Beal's *Fa Hian*.

LXXXVII.

In their upraisèd hands.¹ This mighty tow'r
 Is one of eight, commemorating deeds
 Perform'd by Būddha in the fleeting hour
 Of his terrestrial journey wherein seeds
 Of wisdom scatter'd were for human needs;
 (A wise Philosophy Gautama lent,
 Which I have tried to sing with other Creeds)
 Sarnāth² the site with many a ruin blent,
 And Dhamek is the name of this great monument:

¹ The Būddhists performed their *shekhu*, a genuflexion of adoration, sitting well back on their knees and holding up in their hands lotus flowers. A very interesting scene representing this mode of stūpa-worship was found incised on the stone flags paving the floor of the Great Temple at Būddha-Gaya.

² Gen. Sir A. Cunningham (*Archæological Reports*, i. 105-6) says, "The true name was Sarangga Nath, 'Lord of Deer.' . . . I would refer the epithet to Būddha . . . who in a former existence was fabled to have roamed the woods in this very spot as the king of a herd of deer." Besides many other objects of interest, a clay seal bearing the device of two couchant deer was exhumed at Sarnath.—See plate xxxiv. in vol. i. *Archæol. Reports*.

LXXXVIII.

Solid, rotund, above brick, stone below ;
This Stūpa thirteen hundred years has stood.¹—
With sprightly fancies sculptured row on row,
In antique, bold, imaginative mood—
No sign it shows of Hindū's fancy lewd—
Geometric patterns fill its middle space,
And, higher up, the cunning sculptor hew'd
The lotus scroll whose tendrils interlace
With forms of animals, and of the human race.

¹ From the shape of the letters in an undated inscription found in this stūpa, its erection is assigned to the sixth century A.D. Translations of this inscription have been made by Mill, Hodgson, Wilson, and Burnouf. The following is Hodgson's translation, which was approved of by Burnouf :—"Of all things proceeding from cause, their causes hath the *Tathāgata* [Buddha] explained. The great *Sramana* [Buddha] hath likewise explained the causes of the cessation of existence."—*Bengal Asiatic Society's Journal*, 1835, p. 133, and plate ix.

LXXXIX.

Those empty niches round the tower's base,
 Analogy tells, Būddha's noble form
 In life-size effigy did erst incase ;
 The same analogy doth sure inform
 The Wand'rer, that rain, lightning and harsh storm,
 Have reft this Stūpa of its shelt'ring htee
 Or stone-wrought cap, whose streamers multiform,¹
 Attach'd by hand of ancient devotee,
 Waved glory to the yellow-mantled hierarchy.²

¹ Stūpa-worship is now extinct in India, and the Būddhist religion is not here carried on save by a few Būddhist pilgrims from Burmah, &c., who still occasionally visit the great temple at Būddha Gāya, though it has for ages past been converted into a Brahmanical temple. But flourishing stūpas and degobahs in Burmah, Ceylon, Thebet, &c., besides certain representations of the stūpa on ancient seals and in miniature models, show us how these ruins once glittered in the pride of metal canopies, sculptured images, and coloured streamers.

² The Būddha and his disciples wore yellow robes.

XC.

O Time, what ravage thy swift arrows work !
 Huge, ground-razed barrows heave around this site ;
 Within those mounds the fallen débris lurk,
 Of thirty convents by thy wrath down-pight,
 And venerable monks three thousand,¹ dight
 In yellow robes—three thousand alms-bowls,² too,
 Their only goods,—nor did the Prince of Light³
 E'er suffer them world-chattels vain to woo ;
 Th' explorer's spade, thy slain—the Past—reveals to
 view :

XCI.

A fiery struggle quench'd by nothingness
 To feed on, here has help'd Time's vandal hand ;
 The mingled base and pediment confess
 The fire persistent of the conqueror's brand,—
 Throughout the length and breadth of Sarnath's land
 We see the base, the column, capital,
 All charr'd within the sites where they did stand ;
 Monk's bones, iron, timber, and, in niche of wall,
 Abandon'd food of monks scared from the sacred hall ;

¹ Hiouen Thsang noted 30 monasteries and 3000 monks here.—Julien's *Hiouen Thsang*, vol. ii.

² His alms-bowl was the sole possession of the Buddhist priest, and Buddha's instructions to his disciples on the subject of their alms-bowls, contain several verses of particulars as to how they were to eat from them, wash them, dry them, &c.

³ "The Enlightened" = *Buddha*, the title by which the great Reformer and his religion are known.

XCII.

The ancient stūpa's brazen canopy¹
And metal Wheels of the Būddhistic Law,²
Melted to nodes; the wooden, charr'd roof-tree;
Monastic pottery the kitchen for,
All fused and blent. This tale was read of yore,
By one who cut the book's page with the spade,
And labor'd for half-hundred years to draw
Inde's Stūpa, Shrine, Mosque, Sculpture,—and invade
Her hoards of lore antique, with her Inscription's aid.

¹ The *Htee*, or umbrella, generally of metal, which formed the finale of the Būddhist stūpa.

² The *Dharmma chakra*, "Wheel of the Law," is the symbol of Būddhism, and is kept revolving during their prayers.

XCIII.

Amid this old site is a woody glade

More immortal than its lord¹ who did here rove ;
For he lives but in name—a shadowy shade—

E'en though it be in Nirvāna² above :

The Lord of Deer Parks.³ Whilome all this grove
Was fill'd with deerkins, tender Būddha's care,

And echo'd the young neophyte's hymn of love,
In chanted numbers rising to the air.

The Chief, Disciples, Deer are dead,—the Wood lives
bare.

XCIV.

Forgive me, Spirit of the leafy hair,

If my rude conch should call up other days
When yellow-paramented, debonnair,

The Būddhists roam'd thy margent, hymning lays

In peace amid thy tree-boles, fronds and bays.

Thy verdant tresses in the soughing surge,

Y-fan the welkin swinging all thy fays,

With winsome sound as of a dying dirge

For olden time long sith in Lethe's streamlet merge ;

¹ Būddha.

² Nirvāna = the beatific state into which the fully initiated Būddhist passes after the cessation of his terrestrial life.

³ = *Sarāṇanath*, whence *Sarnath*. The *Mrigadūva* = "Deer Park," is still represented by a fine wood to the north of the great Dhamek stūpa.

XCV.

As in thy haunts I crouch from Sūrya's glare,
 And wind these last notes of this lowly lay.
 Some cherisaunce 'tis if these records bare
 And unembellish'd, adequate portray
 What India was, and what she is to-day.
 The Occident who in old Inde doth wone,
 And notes her peacetide and her war array
 With open eyne, though he roam lere and lone,
 May for a tuneless shell—an truth he tell—atone.

XCVI.

Perchance, these read, those better versed in rhyme
 May yet unwall a worthier scollop shell
 To wake more echoes of another time,
 And tell whate'er may yet remain to tell
 Of this most wondrous land—this deepest well
 Of knowledge manifold, and mother-shore
 Of Sanskrit accents dead, which ever dwell
 The source of speech—of all men's tongues the core
 And root sown in far West by pilgrim wights of yore.

XCVII.

Farewell, Farewell to regal India !

Tempter of many a Naval sail and oar
From Greece, Gaul, Portugal ; just now we are
The British warders of thy briny door.

Great are thy stores of Love and Beauty's lore,
In esse and in the pages of thy scribes,

O Hind ! I mourn thee 'mid these billow's roar,
As this good barque her anchor-chain imbibes,
And the unsalted writhe 'mid Neptune's covert gibes.

XCVIII.

The Wand'rer knows what hides behind that cloud

All now left view'd of disappearing Hind ;
He knows of gorgeous Courts and Princes proud ;
Of Rivers Ganges, Jamna, Satlej, Sind—

And sev'ral more that teem with creatures finn'd,
With crocodiles or alligators sly—

Remembers, too, Kashmir's bright days, balm wind,
Where mountain pards roar, kingly deer cry ;
And torrents wild, and lakes calm, 'ploy the troll and
fly.

XCIX.

They have not yet been sung from this rough port,
 (Old India's coral strands I mean, of course ;))
So there perhaps were some crumbs to report
 En route while jogging on old Spenser's horse,—
 In my weak hands he's shy, and of remorse
I feel a twinge or two while on his back ;
 But ridden quiet withouten lash or force,
I doubt not he has made a fairish hack.—
To stable ! worthy steed, I choose old Ocean's track.





